Evangelical Christendom

"Unum Corpus sumus in Christo."

July-August, 1922.

Sunday Games

From the earliest days of its history the World's Evangelical Alliance has by Resolution and practical action utilised all the weight of its influence for the preservation of the Lord's Day from secularisation. It is not without deep concern, which will be shared by all who realise the perpetual obligation and inestimable blessing of Sunday as a Day of rest and worship, that it faces a majority vote of the London County Council authorising the use of our public parks and other spaces for Sunday games. Let it be stated at once that this decision was rushed through the Council, there being an unexpected closure of the debate, withholding important speeches which would have exposed to ridicule clever and plausible arguments favouring the proposal. The fact has now to be faced: this thing has been done, largely helped by the Press—the "newspaper stunt" being a powerful weapon employed.

The situation is one calling for reflection and action, for a step has been taken which cuts at the root of the Divine authority and perpetual obligation, as well as the inestimable blessing, of Lord's Day observance. Whether we speak of the Sabbath or of the Christian Sunday, the setting apart of one day in seven for rest and worship is God's institution, intended as a memorial set up by and for Himself first of all. It is God's perpetual witness to the world as its Creator and Redeemer, hallowed by Divine Law and sanctified by the Gospel as a Day created by solemn statute for the recreation of soul and body, not through monasticism or Sabbatarianism, as is so often alleged against those who uphold Sunday observance, but by glad concentration of the mind upon God as the Maker, Upholder and Governor of all created things. This attitude of mind can reasonably and righteously be exercised as sincerely in the open air as in a Church building, for we can worship God both in His works of Nature and in the Sanctuary. As Keble put it:—

"Give me a heart to find out Thee,
And read Thee everywhere."

Much has been written, more could be said, on the subject of the obligation of Lord's Day observance from the standpoint of Divine authority. It is noteworthy that this aspect of the subject, both as regards National righteousness and individual responsibility has been set aside. The issue has been fought on arguments inaccurate to facts. What are some of them? First, and it seems foremost, is the argument that it is unfair that the rich should be able to enjoy Sunday games on the golf course or reserved tennis courts, and the poorer be denied the privilege. Even if this argument were potent two wrongs do not make a right, but it is weak and inaccurate. Were it accurate it still remains the duty of the constituted authority to protect our Sunday from desecration, rather than by legislation to promote its secularisation. We maintain that a decision such as has been obtained, should not be taken by a local

body or by Parliament without first taking steps to consult the recognised religious leaders of the country and the people themselves. With the proposal and its direct and indirect issues properly placed before the electorate the mandate would no doubt be for Sunday observance rather than for Sunday desecration.

Then there is the argument that the change is necessary in the interests of those who have no opportunity for recreation during the six week-days. In these days, when holidays are the rule rather than the exception, and early-closing Acts are in force, strict enquiry is demanded as to the possible number of the population to whom this applies? It can only be to an infinitesimal proportion. Granting the right of even a small minority to consideration, the true interpretion of the word "recreation" does not necessarily imply the opening of parks and public spaces for Sunday games. The fact is the secular spirit has attached itself to our public life, and it is to the discredit of notable Deans and Clergy of the Church of England, in company with some others who aspire to guide our religious life, that they have publicly supported the proposal. A letter from an outstanding representative of the Free Churches is before us, in which he states that "the Church of England has let us down lamentably over the Sunday games question . . . . if they had come in, the L.C.C. would have decided differently." The reason is not far to seek. The number of those in Holy Orders prepared to take a definite course in regard to Sunday games is decreasing. In the religious world as in the political the recourse is to *vox populi* rather than "to the law and to the testimony."

We commend and encourage every form of legitimate sport, waited upon to-day by daylight saving and shortened hours of employment, but we protest against the argument that Sunday games are necessary because the six days of the week are insufficient for the prevailing sport-fever which overrides medical, physiological, and spiritual demands for a day of rest and worship. Even the grass needs rest.

Since this article was commenced there has come into our hands an abridged report of the speech made by Mrs. Hudson Lyall at the L.C.C. meeting on July 11th. That our readers may gather the manner in which the far-reaching decision was taken we quote from Mrs. Lyall's report, in which she states:—"Public opinion was really almost wholly against the recommendation as shown by figures given by the chairman, *i.e.*, that the Council had received 933 protests from individuals and 100 letters in support, 22 petitions had been received in opposition and only four in favour, while 190 organisations had protested and 27 had written approval. In my voluminous postbag I only received four letters in support of games. Two of my men colleagues asked me to state that out of 600 letters received by each only six of those supported games. Many other members told me they had received hundreds of protests and few approvals . . . . Public football and athletic grounds supported me, as they feel it will ultimately involve them. I also claimed the right to express the views of the working mother, at least 20,000 of whom in the L.C.C. area are Mothers' Union members. Of these not one had expressed desire for such a change, whilst from all parts I have received strong protests."

With such information we can better understand the "unexpected closure" of the debate, resulting in the majority vote which obtained the decision.

The effect of the decision upon our Sunday Schools must be serious, and no doubt combined conference will be arranged to discuss the steps which will be necessary to meet the situation. The argument that there are some who have no opportunity for recreation during the week-days cannot possibly apply to children under fourteen, it may be consideration will therefore be given to a proposal

to limit the permission granted by the L.C.C. to those over that age. The whole matter requires careful thought and united action. In any case we have little doubt that at the next General Election the subject will be made a test question to all candidates, and we counsel vigilance and action on the part of all electors, so that when the time arrives every available influence may be brought to bear in favour of Sunday observance.

At their meeting on July 27th the Council of The World's Evangelical Alliance unanimously adopted the following Resolution :—

"This Council, having learned that the London County Council decided at its meeting on July 11th to open Metropolitan Parks and public spaces under its control for Sunday games, (a) hereby expresses its deep regret that in a matter touching the interests of religion and the people as a whole, no previous steps were taken to obtain the clear judgment of the electorate; and that the debate was prematurely closured before leading representatives of Labour and other interests had opportunity to reply to arguments favouring the proposal; and (b) believing that the majority vote was largely influenced by the Press, hereby determines to forward this protest to the Chairman of the London County Council, also to convene at the earliest possible date a united Conference to consider what action can be taken to help to restore reverence for the Lord's Day, which is in the highest interests of our Nation and Empire."

The action of the L.C.C. is a clarion call to us all to a more intense spiritual life; to example, which is better than precept; to the work of personal evangelism, for it is only by the expulsive power of a new affection that the Gospel can replace secularism. Spiritual revival, the manifestation of God's presence and power as at Pentecost and after; a Church on fire with Divine love for lost souls, these alone can meet the situation. In the presence of defeat let our united prayer be: "O that Thou wouldst rend the heavens and come down . . . . that the nations may tremble at Thy presence."

H. M. G.

Common Prayer.

**Faith is the substance of things asked for;
The evidence of things not seen.**

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US PRAY—

For the restoring of reverence for God's Day and His commands.

For increased efficiency in all Sunday Schools and Bible Classes.

That international Friendship and Peace may wait upon Christian Truth and Love.

For Ireland, and the furtherance of the Gospel in that distracted country; also for distressed fellow-Christians at this time of anxiety.

For Latin countries still suffering from the intolerance of Roman Catholicism, and for all in these lands working for Religious Liberty and the work of evangelisation.

For the Evangelical Christians and Churches of Asia Minor in their fears of a return of Turkish misrule.

That Modernism may be overthrown, and the Holy Scriptures be reverenced and studied as the Divinely inspired, authoritative and sufficient revelation of God.

For Alliance Agents and representatives throughout the world, especially those in Malta, Bathonia and Russia.

That the Council may be guided in plans for extension of Alliance interests, and more generous funds be supplied to meet all needs.

Notes.

76th Annual Report.—The 76th Annual Report is included with this issue of EVANGELICAL CHRISTENDOM. There is necessarily much important work effected by the Alliance which cannot find mention in a Report, being of a confidential nature. We hope what has been written will be carefully read by all who receive this magazine. Not only has there been great extension of the influence and work of the Alliance but its widespread programme of practical work has been carried out with economy and success. We ask particular attention to a closing paragraph of the report headed "Finance." During these holiday weeks unpaid subscriptions and special donations will be doubly welcomed. The Alliance has no endowments and really needs your help.

New Publications.—The volume "Creative Christianity" is finding widespread acceptance, and the special offer, which still remains open, is being taken advantage of. It is a substantial volume, not only in bulk but in its witness to fundamental Christian Truth. If those who realise the importance of maintaining foundation Truths would purchase a copy for their own reading and then post it to a Missionary in the foreign field they will find the outlay more than satisfactory. The special price for a single copy, post free, is 3/6. The addresses delivered by Sir Arthur Griffith-Boscawen, Dr. Douglas Adam, and Rev. Samuel Chadwick at our 76th Annual Meetings have now been printed in booklet form, for free distribution. A copy of each can be enclosed with all orders for the volume "Creative Christianity."

"Modern Unrest and the Bible."—In the presence of so much discussion concerning the trustworthiness of the Divine records contained in the Scriptures of the Old and New Testaments this pamphlet by Sir Andrew Wingate, K.C.I.E., published by the Alliance, is recommended for widespread circulation. The price of Twopence (12/- per 100) is a pre-War price. The pamphlet could not be produced in the same style at this price to-day. As with other pre-War publications of the Alliance there has been no advance in published price.

Deptford Evangelistic Crusade.—Speaking of publications leads us to mention that the "Alliance Hymnal" containing 100 specially selected hymns for use at united meetings, and specially adapted for use during the Week of Prayer, was utilised at the recent Deptford Evangelistic Crusade. The Bishop of Southwark and the Rev. Samuel Chadwick (President Free Church Council) took part in the campaign, which included some 200 other speakers representing the Church of England and the Free Churches. The results were most cheering and spoke well for the enterprise, which will no doubt be repeated in other parts of the country. We supplied 3,000 copies of the "Alliance Hymnal" for use at the campaign. It will greatly help the work of the Alliance if our friends will recommend the Hymnal elsewhere. It is still obtainable at pre-War price, 8/- per 100 net. If reprinted to-day it would need to be advanced to double or even treble this price.

Universal Week of Prayer.—In our next issue we shall include the universal invitation and topics for the Week of Prayer, 1923, with the signatures of home and foreign representatives. It is by common consent an inspiring programme, and is already circulating to distant parts for translation into many different languages and dialects. In response to enquiries we draw attention to the fact that the Universal Week of Prayer always commences with the first Sunday in each new year. The dates for 1923 therefore are Sunday, January 7th, to Saturday, January 13th inclusive.

Sunday Games.—We have dealt with this painful subject elsewhere, but our esteemed Hon. Secretary, Dr. Gillie, contributed a special criticism of the action of the London County Council to the columns of the *British Weekly*, and for the sake of those in distant parts who may not see our contemporary, we reproduce Dr. Gillie's outspoken and timely letter :—

"The decision of the L.C.C. to open the Parks for Sunday games should force Christian people to review their convictions on the subject and to express them. Our private observance of the day of rest and worship is not in question, or our reasons for that observance. As citizens of a nominally Christian country what should our attitude be?

"The evening newspapers, with one possible exception, scorned the idea that any but obscurantists and reactionaries would oppose the change. One paper calls Sunday keeping an 'unmeaning convention.' That is typical of a considerable number who wish to 'brighten London' by giving it a Continental Sunday. Other supporters of the movement disclaim any such intention, and deny that there is any such risk. I venture, therefore, to set out the situation as I see it.

"Whom will the change benefit? A small section of the population, certainly not one per cent. It is urged, however, that most of these have no opportunity for athletic exercises during the rest of the week. No proof of this is produced. It would be interesting to know what proportion of young men and women are without a weekly half-holiday. It is notorious that the hours of labour have been materially shortened during the last ten

years. With the Daylight-Saving Bill the majority of young people for five months of the year have some leisure for games every evening, in addition to the weekly holiday. It seems likely that only a small minority of those playing on Sunday would have no other opportunity.

"What are the risks to be run and the losses to be endured for the advantage of this small section of the population?

"(2) Sunday games will mean Sunday matches. This involves some increase of Sunday labour. But there is a more important consideration. What reasonable ground could there be alleged for forbidding Professional matches? Professional games would mean the usual large crowds of spectators, and Sunday labour would be greatly increased. The Sunday would become a weekly Bank Holiday. Is that what thoughtful citizens desire for London? If not, how do they propose to guard against the danger? Those who advocate the change have been strangely silent on this point.

"(3) Sunday Schools, Bible classes and Brotherhood meetings will inevitably be affected, both by the counter-attraction and by the diffusion of the amusement spirit. Some young people would seek religious instruction and moral reinforcement under any circumstances. A good many who at present benefit by these influences would be drawn away. Would that not weaken their moral quality? Sunday Schools and similar institutions are a moral asset of the nation. Is it wise or fair to impede their work when the moral tone of the nation is low? Is the moral influence of games at all comparable to what would be lost?

"(4) Ours is a Christian nation, at least in name. Sunday is one of the chief symbols of that fact and a special opportunity for its realisation. If we proceed further along the road of making it an ordinary holiday, do we not so far de-Christianise our land? If that is the intention, should it not be openly stated and clearly recognised?

"The fact is that in this matter dissent has left the Churches and gone to reside outside. If this be disputed, why the repeated charge of 'Sabbatarianism,' when everyone knows there is not a shred of it left among us, though there is a limited amount of Sunday keeping? Why is it glibly asserted that Sunday games will make no difference in churchgoing, when by repeated experiment in the individual it has been demonstrated that either Sunday games eat up churchgoing or churchgoing eats up Sunday games? The instances in which both exist permanently side by side are few. Reality in religion depends in considerable measure on religious observance, private and public.

"It is time that utterances on this subject were cleansed from insincerity and our thinking from confusion. Let those who desire Sunday to be rid from all religious sanctions say so. Let those who believe that it can still be maintained indicate what encroachments they are prepared to resist—where their Hindenburg line is. I would add, let those who are convinced that this and like changes are a menace to our civilisation and national character, to our moral and religious life, say so decisively, and make themselves heard."

The Week of Witness.—At a recent meeting the Council reviewed reports attesting the successful results of the Week of Witness, observed throughout the world during Whit-week, June 4th to 10th. So many reports have been received that it is impossible to publish them as we had hoped. It must be sufficient to state that the leaflets issued were translated into many languages and the week of intensive personal evangelism observed with enthusiasm both at home and abroad. A typical illustration of how the Week was utilised in the mission fields is illustrated by the following paragraph from an Indian newspaper published at Mussoorie, and the letter we quote from Transylvania :—

"The Lambeth Conference enunciated great principles which should characterise the policy of the Christian Churches in regard to a greater measure of intercommunion. That such intercommunion as is possible should be practised, no one conversant with Church problems will be prepared to deny, and this is especially so in India, where the Christian Churches are in a very real sense put on their mettle by their environment. The call of the Evangelical Alliance therefore to a united action during Whit-week was a step in the right direction and one that was calculated to further the cause of unity. In Mussoorie the response to the call has been a very real one and the results far reaching in their effects. The interchange of pulpits during each week night when All Saints' Church, Mussoorie and St. Paul's Landour pulpits were occupied by prominent Free Church Ministers, and the Union Church, M. E. Church and Kellogg Church by Ministers of the Church of England, has served to weld into one the Christian forces in Mussoorie, while the Addresses given at these services have emphasised the way in which a greater unity in Christian service is possible and how Christians can, as in the case of Kikuyu in East Africa, stand shoulder to shoulder in a common cause. It was distinctly enunciated that unity and not uniformity was aimed at and a united Prayer Meeting was held at the close of each Service, in which many joined in intercession to Almighty God for a spiritual revival in the Churches. All through the week the Services were largely attended, and the series was closed by a United Missionary Service at St. Paul's, Landour, when addresses were given by representatives of the Church Missionary Society, the Methodist Episcopal Church, and the Presbyterian Church."

Dr. K. Tompa Arthur, Secretary of the Transylvanian Alliance of Gospel Workers, writes :—

"We are very glad to announce that during the 'Week of Witness' extraordinary Prayer Meetings were arranged by this Alliance in the Lecture Hall of the Reformed Theological Seminary in Kolozsvar (Cluj) every day. The themes and topics were : (1) The higher qualification for personal evangelism 'ye shall receive power . . . . and ye shall be witnesses unto Me' ; (2) Patterns of personal evangelism 'he first findeth his own brother . . . and he brought him to Jesus' ; (3) Principal obstacles to witnessing 'quench not the

Spirit'; (4) The universality of personal evangelism 'go ye therefore, and teach all nations.' The Prayer Meetings were conducted by Prof. Dr. St. Kocsikowsky, President, Rev. B. Kovacs, and the Secretary of the Alliance."

Prayer for Ireland.—If there are no public meetings for special Prayer for Ireland (although in many Churches continuous Prayer is being made at the regular services) it is no indication that our fellow-Protestants there are being forgotten. They have our deep sympathy in the really dreadful ordeal through which they are passing. We have before us two letters from correspondents, one of whom says: "I know the World's Evangelical Alliance does not forget to pray for our poor country; it has been dreadful here." The other correspondent, who has lately visited Cork, states: "Conditions are much worse than I imagined, and I shudder at the thought of the future. The exodus of Protestants from the South is much more serious than I thought; in fact, I believe that in two years we shall probably be wiped out owing to the kindness of England, which can never be forgiven for the surrender of principle to expediency."

The Appeal from Asia Minor.—Following the information hereon in our last issue we have received a further welcome letter from the Rev. Xenophon Moschou of Smyrna, in which he says: "I want to thank you again for your kind exertions in connection with the appeal I sent some time ago against the Paris Conference decisions for return of Turkish rule in these parts. Your energetic action, seconded by the revelations of the American Relief workers, have helped so far to guide public opinion in Great Britain into a more just understanding of the case. Will it result in a just solution ultimately? God knows, and we do ask continued interest in the prayers of Christian people in England."

Missionary Reunions.—Some interesting and entirely successful gatherings have taken place in our Reception rooms at the Alliance House in furtherance of Missions. On July 12th hospitality was given to the Laymen's Missionary Movement for a specially convened Missionary Conference of London Laymen. After Tea had been served the Conference was presided over by The Rt. Hon. H. Pike Pease, M.P., and its proceedings opened with prayer by Brig. Gen. N. F. Jenkins, C.M.G., C.B.E. The Speakers also included Mr. F. J. Chamberlain, Associate National Secretary of the Y.M.C.A., and Colonel P.E. Lewis, C.M.G., D.S.O. the General Secretary of the Movement. A useful programme of future work was planned and discussed, to include periodical meetings for united Prayer and Missionary Campaigns in keeping with the objects of the Laymen's Movement.

On Thursday, April 13th, Rev. W. Y. Fullerton, Home Secretary of the Baptist Missionary Society gave a delightful talk on the subject of "A Romance of Grace—the Story of Pitcairn Island," consequent on his visit to the Island during his voyage to New Zealand. The greatest Missionary is God's Word, and Mr. Fullerton's account of the spontaneous work of Grace amongst the original inhabitants of the Island, a shipwrecked crew of bandits, created a profound impression upon all present.

On Thursday, April 13th, Pastor Emilio Tron, deputation from the Waldensian Church Missions in Italy spoke on "The Evangelical Churches of Italy," giving an unusual address and setting forth the present outlook for Protestantism in Italy. Dr. Gillie presided, and opportunity was taken to bid farewell to the Alliance deputation to Italy, the undertaking being specially commended to God in Prayer.

On Thursday, June 29th, under the presidency of our Hon. Treasurer, Mr. R. C. Hart-Dyke, a large audience gathered to hear accounts of the recent deputations from the Alliance to Italy. Dr. Gillie taking this subject; Sweden was represented by Rev. J. Chalmers Lyon, who described his visit to Stockholm; and Czecho-Slovakia by the General Secretary, who gave an account of his recent visit. The Rev. T. B. Kasper of the Czecho-Slovak Legation in London was present also, and spoke before the meeting concluded.

The Missionary Reunions are suspended for the month of August, but it is hoped to resume them in September, due notice of which will be given.

A New Portuguese Branch.—The Council have received a letter from the Rev. J. Dos Santos Figueiredo of Lisbon announcing the formation of a new Branch of the Alliance in Portugal. The General Secretary is the Rev. Mota Sobrinho. A strong and representative Committee has been formed and in the letter referred to emphasis is laid upon the principles of the World's Evangelical Alliance upon which the Portuguese Branch is based. The Council have gladly made a small grant to help forward this new centre of influence, where there is much to be done in the interests of Christian Unity, Religious Liberty, and the work of Evangelisation.

Deputation Work.—The Autumn and Winter months are approaching, and the General Secretary will be glad to hear from friends in any part willing to arrange for a drawing-room meeting, or a more public meeting or meetings, with or without one of several lantern lectures on the foreign work of the Alliance. Mr. Gooch holds the Diocesan Lay Reader's licenses both of the London and Southwark Dioceses and will be glad to undertake Sunday duty, with special sermons, by arrangement. There is much need also of Alliance work among the young people, particularly of our Schools and Colleges. Openings for addressing special gatherings of such will be welcomed and accepted as engagements allow.

My Visit to Czecho-Slovakia

By Henry Martyn Gooch.

"The harvest truly is great but the labourers are few; pray ye, therefore, the Lord of the Harvest that He thrust forth labourers into His harvest." These words of our Lord came home to my heart with new force during my brief visit to Czecho-Slovakia. They indicate, perhaps, the greatest need of this new country and nation of Central Europe which has an area as large as England and Wales without Scotland, and a population of 14 million inhabitants. Hitherto we have regarded Germany and Austria as being Central Europe, and before the War they were spoken of as the Central European Powers. Those two countries were the real focus of the War. Few could or would have prognosticated the political and spiritual liberation of the Czech people and the rise of a new Central European Republic free from the bonds of German and Austria-Hungarian ascendancy, and equally free from the iron grip and baneful influence of the Papacy. For centuries the iron heel of Rome has been upon the political and religious freedom of the Czech nation, but she has possessed her soul in patience, confident that the spiritual reformation of her people, the seeds of which were sown in blood and prayer would, in God's time, spring up and transform the parched desert into a garden.

The events of the past four years since the re-establishment of Czecho-Slovakia as an independent State, are a remarkable evidence of the vitality of God's Truth, and of the mysterious movements by which He is carrying out, through successive periods of years, His plan and purpose for the coming of His Kingdom in Europe, as throughout the World. Within these four years over two millions of Czech people have left the Roman Catholic Church, and the movement shows no signs of abating. It was to learn more of this remarkable work of God, and to ascertain how best the World's Evangelical Alliance and the Evangelical Churches of Great Britain might help the Evangelical Churches and Christians of Czecho-Slovakia, that I was deputed by my Council to undertake the brief visit which is the subject of this article. A warm invitation from the Synod of the Evangelical Church of the Czech Brethren to the World's Evangelical Alliance to send a deputation to Czecho-Slovakia made the visit more interesting, and the brotherly fellowship of the Rev. Dr. Josef Soucek, its President, ensured the best possible use of the time at my disposal.

Some may be troubled as to the whereabouts of Czecho Slovakia in relation to travel from England. I was pleasantly surprised to find that Prague, its ancient and beautiful capital, is within 32 hours from London, *i.e.*, if one travels by the short route and takes advantage of the Orient Express, which leaves Paris three times a week. The journey is an interesting one from many standpoints. On a train which includes through carriages to Bucharest and Constantinople, one is bound to meet a cosmopolitan company of fellow passengers. In my compartment I had the advantage of a pleasant American, a vice-president of a big commercial undertaking in the United States, who was travelling to Pilsen in its interests. The fact of my travelling to Prague, as I stated in response to enquiry, "to visit the Evangelical Churches," was of itself an opportunity for a little personal evangelism, which I hope was in keeping with the "Week of Witness" then just closing. Of other passengers I counted at least seven different nationalities, which still left some uncertain; and in the dining-car the confusion of tongues recalled Babel. En route one passes through Bavaria, including Stuttgart and Nuremberg, and later, as one approaches Prague, there are interesting stations, such as Marienbad, so closely associated with the late King Edward, and Pilsen, with the famous Skoda works near by, recalled, if at all only by the Krupp works at Essen.

Travelling alone, and without knowledge of the Czech language, I was glad to be met on arrival at Prague by Dr. Soucek and his son, the latter a student at the Hus Theological Faculty at Prague University. As it was rather late in the evening I was thankful to get to my hotel, and to find that Prague possesses not only modern and well-appointed hotels, but that owing to the rate of exchange the cost of living is extremely moderate as compared with that in London.

It was twenty-five years since my previous visit to Prague. What a change these years have wrought. On the first visit I recall attending a small prayer meeting, held in a basement room and without any public announcement owing to prevailing conditions of religious liberty. This was in association with Baptist interests. Now, the Baptist Church is a fine building, in which, during my recent visit, I addressed a splendid united gathering of Evangelicals, the platform including one of the Baptist Ministers, Pastor Tois, who introduced me in words which made me feel one of a family rather than a stranger in a strange land, Dr. Soucek, who interpreted for me, Dr. Porter, who for over thirty years has laboured for the cause of Christ in Bohemia, and other representatives of the Evangelical Churches. This was the closing meeting of a series arranged

THE GENERAL SECRETARY'S VISIT TO CZECHO-SLOVAKIA

(1) Group outside the Manse at Chleby—the Evangelical Church to left.
(2) Group of Ministers taking part in the dedication service. Dr. Sramek in centre. The newly-installed Moderator Rev. F. Neuper on his right, Mr. Couch on his left.

for me, and if I have mentioned it first, it is that the great change which, under God, has taken place in religious liberty in Bohemia may be emphasised.

Among other engagements, I was welcomed at a special united meeting held at Jungmannova 15, the headquarters building of the Evangelical Church of the Czech Brethren, which numbers over 200,000 members, is Presbyterian in form of worship, and has received large accessions to membership from those who have left the Roman Catholic Church. At this meeting I conveyed the greetings of my Council and of British Christians, the proceedings throughout indicating that liberty and love which are always present where the Spirit of the One Lord is honoured. Representatives of many different Churches and Organisations were present in this meeting, and

more than one greeted me with welcome reference to past interests of the Alliance with which they had been associated in Bohemia and other parts of Europe

Another interesting engagement was an arrangement made for me by Dr. Soucek to accompany him to a country village some thirty miles from Prague, where he was to instal the local pastor as the first Moderator of a new Presbytery, comprising some fifteen Churches. We left Prague at six o'clock in the morning, arriving at our destination, Chleby, shortly after eight o'clock. Here was a typical Bohemian village comprising some 600 inhabitants, mostly devoted to agricultural pursuits. There are two Churches, a Presbyterian (Hus Evangelical) and a Roman Catholic. My first surprise was at learning the dedication service was at ten o'clock in the morning, and I wondered how many would be able to be present at such an hour on a week-day. When the service commenced the Church was packed, and there must have been at least 400 present, the proceedings lasting two hours. In addition to adults, the congregation included the whole of the children attending the local school who, I noticed, paid exemplary attention to the service, and were seated on either side of the Communion Table beneath the pulpit. Previous to the service I had asked to be shown the school, obtaining permission to say a few words to the children, taking the little chorus, "The best Friend to have is Jesus." It was with further surprise, therefore, that I found them assembled in the Church for an occasion which might have been considered beyond their interest. But not so in Czecho-Slovakia, and I remarked at other meetings the presence of boys and girls, many with their parents, indicative of the new spiritual interest which is sweeping through the country, constituting a plenteous harvest, and calling for labourers, which at present are few.

I was made a guest of honour, and before the dedication service closed was invited to address the congregation, which I did, in words which I fear were inadequate to my feelings. The accompanying illustrations will introduce my readers to the Pastors taking part in the dedication, and the company of their wives and friends who subsequently sat down to lunch, the gathering being a family one in its evidences both of heartiness and hospitality.

In the evening of the same day, after return to Prague, I addressed a meeting for Prayer and Bible-Reading, at which spiritual intensity was again in evidence, there being about one hundred present, including many young men, young women and children. How refreshing is a Prayer Meeting or Bible Reading under such auspices. I remarked on this to Dr. Soucek and others, and learned that it was nothing special, another indication of spiritual conditions in Czecho-Slovakia which call for the help of the Western Churches in any way it can be given.

Realising the need of coming into closer touch with the Christian leaders in Prague, I invited them to meet me at luncheon in the Community House, a fine civic building which is a feature of Prague. This function enabled me to gather much useful information relative to existing conditions of spiritual life and work in Czecho-Slovakia and the best methods of helping the Evangelical Churches in their great need. At this gathering, too, it was arranged for a further deputation from the British Organisation of the Alliance to visit Czecho-Slovakia, early next year, D.V. The needs referred to are many, but I may mention some which are outstanding, such as (a) Ministers and workers of undoubted spiritual experience and power, and native where possible. If money is forthcoming it is desirable that native students should be assisted to take a course of theological study at some reliable training college, such as the Glasgow Bible Training Institute, or one of the Theological Colleges in association with the United Free Church of Scotland. (b) Literature. I found that there is great need of Czech Bibles and portions of the Scriptures, any quantity of which can be used, and in circles where up to the events of 1918-20 the Bible had been a forbidden book to many. There is also great need for evidential literature, and one speaker at the round-table conference referred to, mentioned the need of a reliable Bible Commentary in the Czech language. (c) Evangelistic work, allied to the Churches, including personal work, and Bible teaching. It must be borne in mind that the secessions from the Roman Church are not necessarily converts, but they are enquirers, constituting a harvest-field of rare opportunity, which if not grasped may not recur. My visit also impressed upon me the great need in Czecho-Slovakia of all and any influences tending towards the deepening of the spiritual life, of Ministers and congregations alike. I am making no aspersions if I refer to the danger of formality in Church membership, "the letter killeth, but the Spirit giveth life," and in a country where the conditions have been and are as in Bohemia and other parts of Czecho-Slovakia, there is need for a Pentecost, the answer to the question, "Have ye received the Holy Ghost since ye believed?"

I cannot be too grateful or thankful for all the kindness and many evidences of true fellowship and friendship I received from all those whom I was privileged to meet during my brief visit, and I left Prague for Berlin and Ostend en route to England conscious that responsibility had been incurred, that of realising a great need, and a call from God to Western Christians to send help to the Evangelical Churches of Czecho-Slovakia. The cry is truly a Macedonian one "Come over and help us." In the next issue of EVANGELICAL CHRISTENDOM I hope to return to the subject, and to include a further article by Rev. T. B. Kaspar, entitled, "Religious Movements in Czecho-Slovakia."

The Self-Revelation of Christ

(A reply to the enquiry "Did Jesus Himself say that He is God?")

By D. M. Panton, B.A.

Two Apostles once, unconsciously, put exactly the question critically adapted to force a self-revelation of Christ. Philip said: "Lord, show us the Father"—in some splendid vision; as the Seventy saw God on Sinai; or Isaiah saw the Lord high and lifted up—"and it sufficeth us": grant us the Beatific Vision: show us God. It was a tremendously critical demand. Philip showed a magnificent faith,—a faith perhaps as great as was ever expressed; "his faith flutters up into the clouds" (Luther); he believed that Christ could create the beatific vision, and show God; it is doubtful if any more marvellous power was ever ascribed to Christ. Yet the Lord turns on him with the startling reply: "Have I been so long time with you, and dost thou not know Me, Philip?" It is possible to have a transcendent estimate of Jesus Christ, and yet not really to know Him at all. It is possible to believe that Our Lord could create a Sinai scene, or draw a veil from the heart of Heaven and the face of God, *and yet not to know Who He is.*

But Our Lord's direct answer, as distinct from His mournful question, when pondered, is inexpressibly more startling. Philip asks Him to show them GOD; Jesus rebukes him for ignorance of HIMSELF: that is, what Philip *asked* revealed his ignorance of what he saw. So Our Lord goes on to say it in amazing words. "He that *hath seen* ME HATH SEEN the Father: how sayest thou, Show us the Father?" No such utterance has ever fallen from the lips of the sublimest prophet or the boldest apostle. The tenses express the truth with great subtlety. "*Show* us the Father"—by a single and sudden act: "He that hath seen Me *hath seen* the Father"—in a constant and permanent vision. See therefore the tremendous truth. Our highest faith in Christ, if it fall short of seeing God in Him—God manifest in the flesh—is ignorance: to seek God outside Christ, and beyond Christ, and not in Christ, is not to know Christ at all—"Who is the *effulgence* of His glory, and the VERY IMAGE of His substance" (Heb. i., 3). Had there been two Gods, or had Christ not been God, the Son could have been seen without seeing the Father; but, O Philip, you think to see another God—or a God you have never seen—when lo! "no man hath seen God at any time," but "the Only-begotten Son"—many MSS. read, the Only-begotten God—"Who is in the bosom of the Father, He hath declared Him" (John i., 18). The Son came to show the Father, and has shown God. If a man asks to be shown a gold coin, and is shown a silver coin, he has seen no gold; so one nature cannot be shown by another nature: Philip asked for a *physical* sight of God; and Jesus gives the astounding answer,—You have had it.

But it was Our Lord's enemies who put to Him the most direct question, and suddenly confronted Him with a charge of self-deification. "WHOM MAKEST THOU THYSELF?" said the startled Jews: "Art Thou"—who hast not lived half a century—"more than Abraham"—eighteen centuries ago? "Jesus said unto them, Verily, verily, *I* say unto you"—a momentous revelation depending on His word alone! for the Lord is about to claim, with a double Amen, the Ineffable Name: these critical passages are crowded with "verily, verily," for the Lord's habitual intensity grows to white heat as the crucial point of His Deity is approached—"Before Abraham was"—was born, began to be, was brought into being, ever existed at all—"I AM," not *I was*. Ponder what this answer means. "*Before* Abraham"—that carries us as far as angel, or demigorge, or subordinate god: "I *am*," to the Jew the Ineffable Name, is the awful confession of self-existing Godhead, and presents us with pure Deity. For Our Lord sets up a double contrast with Abraham;—a contrast in respect both of His duration and the mode of His existence: Abraham was, I *Am*—My mode of being is as different as the born and the never-born; *before* Abraham, for I exceed Abraham's age, not by half a century, nor by eighteen centuries, but by infinite durations of years. What an answer!

Now to the listening Jews there could be no possible misunderstanding of what Jesus meant. When God Himself had been challenged with the same question, He gave the same answer. Jehovah said to Moses: "*I Am that I Am*: thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex. iii., 14). The Name signifies unchangeable essence and everlasting duration. It is the name the Jews for centuries had not dared to utter: they stood reverently before it, and adored. And now the lowly Nazarene solemnly claims it. It is another way of expressing "He Who was, Who is, and Who is to come": but it is the most wonderful of all ways of expressing eternity; for it not only excludes a beginning or an end; it not only asserts pure being, without reference to any one else, or dependence on any other; it not only makes Christ's non-existence at any time impossible and unthinkable; *but it lifts us into the realm where past and future do not exist.* Far more than Alpha and Omega, for—as Our Lord immediately there

adds—Alpha is beginning, and Omega is end (Rev. xxii., 13), I Am is Godhead which does not think, or exist, in terms of past or future at all. It is an I Am before which all creation simply disappears: exactly as when the sun rises, the stars are not annihilated—they exist exactly as much as they did before—and yet they disappear as completely as if they had never been; so Abraham, and all Angels, and all worlds are lost in the blaze of I Am.

Thus Our Lord, in response to the direct challenge, "Whom makest Thou Thyself?" gives one of His rare self-revelations of pure Godhead. If He is I Am, then He is uncreated, self existent, eternal, and unchangeable; and if He is uncreated self-existent, eternal, and unchangeable, He is God. *Jesus* was not yet fifty: the Son was unbeginning and unending: the two natures were in one Person. If any one says: Jesus only means that before Abraham He existed in the counsel of God, the answer is obvious,—so did Abraham himself; and that would have required the verb I was, not I *Am*. The statement is not that He came into existence before Abraham—that would have been "Before Abraham was, I was"—but that He never came into existence at all; and this was exactly what had been predicted. "Thou *Bethlehem-Ephrathah*, out of thee shall One come forth, whose goings forth are from of old, FROM EVERLASTING" (Mic. iv., 2). We wonder at the tardy steps of Christ; but what are milleniums to Him? "the same yesterday"—to untold ages backward which no human mind has ever penetrated; "to-day"—in our intensely happy experience of Him; "and for ever"—for ages on ages beyond the solemn portals of the grave, "I Am."

The Lord, on another occasion, exactly elucidates what He means. "No one shall snatch them out of My hand; and no one is able to snatch them out of the Father's hand: I AND THE FATHER ARE ONE" (John x., 28). Equality of power leads Our Lord at once to identity of substance. The grasp of God, the grasp of Christ, are both indubitable, impregnable, indissoluble: why? Because almightiness of power can only spring from almightiness of nature; and the identical Omnipotence (Our Lord says) arises from the same substance, from an identical Godhead. Our Lord's words, while they disclose an overwhelming self-consciousness, are also most carefully guarded. "*I* and the *Father*"—two distinct personalities—"*are*"—a plural of persons—"*one*"—not (masculine) one Person, but (neuter) one thing; one essence, one substance, one Godhead: a sharp distinction of persons, but an absolute identity of nature. The Father's personality, and the Son's personality, both omnipotent, are merged and mixed in one essence and entity. All that is in God—self-sufficingness, eternity, omnipotence, stainlessness—is in Christ; not as though there were two independent Gods, but shared in indivisible Godhead. No created being could thus merge himself in the Godhead in a common plural "we are"—without either blasphemy or insanity: He can, of whom Jehovah says, "The man that is *my* FELLOW" (Zech. xiii., 7). The Jews, instantly understanding, stood once again the storm of blasphemy. So accurately did the keen ear of the monotheistic Jew, speaking Our Lord's language and listening to Him daily, catch the true meaning of His words—"the Jews sought to kill Him, because He made Himself EQUAL WITH"—on a par with, on a level with—"God" (John v., 18)—that the murder which was three times attempted (John v., 17; viii., 59; x., 30) and at last accomplished (Mark xiv., 64), rested *solely on the charge of self-deification*.

So now we come to the core and peculiar kernel of the Christian Faith. It is exceedingly remarkable that Our Lord never said—using these words—"I am God"; nor could He, for it is not the Christian revelation: the emptying of heaven of Deity when He descended is Swedenborgianism, a deadly foe of God's truth. Swedenborg said—Christ is God, *and there is no other Person in the Deity*: Our Lord carefully guarded against such an error by constantly stressing that He is THE SON; in position, though not in power or Godhead, subordinate. Christians are as deeply opposed as any Jew to a doctrine of three Gods. "Hear O Israel; the Lord Our God, the Lord is one" (Mark xii., 29). So the Son's subordination to the Father He Himself brings out startlingly in one utterance. "As the Father hath life *in Himself*, even so GAVE He"—the Aorist proves Jesus to be speaking of something which is His eternally as Son of God (Govett)—"to the Son also to have life *in Himself*" (John v., 26). The Father is life, the Son is life; but the Son has life from the Father, not the Father from the Son: the Father, as the ancients said, is the Fount of Deity, and the Blessed Trinity is an exquisite revelation of grace, in that the Son, though co-equal in nature (John x., 30) and dignity (John v. 23) chooses to be subordinate to the Father, even as the Spirit to the Father and the Son. So the Lord says: "The Father is *greater* than I" (John iv., 28); greater, not in essence, nor in time, nor dignity, nor worship, nor virtue; but greater *in position*: for, as Man, Jesus is lower even than the Angels; and as the Eternal Son He derives from the Father, not the Father from the Son. So the plurality of persons, in a tenderness of relationship utterly ineffable and incomprehensible, proves—*and nothing else could*—that God is love; for love is non-existent save as a relationship of persons. *Ours is a glorious and holy Mystery, before which the Angels veil their faces, and in knowing which lies the sole salvation of the race.*

So Our Lord, when first charged with self-deification, responds in perhaps the profoundest chapter in the Bible on His Godhead. "Verily, verily, I say unto you"—for it is a matter of pure revelation, at which we could arrive in no other way—"What things soever the Father doeth, *these*"—not similar works, but *these*—"the Son doeth *in like manner*"—identically; "for the

Father showeth Him ALL THINGS that Himself doeth" (John v., 19). Now ponder what this means. To creation's utmost bound, in the Godhead's most distant and most secret operations and counsels, the Son knows what the Godhead is doing; knows, not by communication, but by consciousness; He knows *what* the Father does, and therefore *all* that the Father does—"the Father showeth Him ALL THINGS that Himself doeth": therefore His mind must be co-extensive with the mind of God, and His knowledge must be as vast as omniscience.* But the statement is profounder still. Far more startling than that He *knows* all that the Godhead does, He *does* it all; "what things soever the Father doeth, these THE SON ALSO DOETH *in like manner*," with the same authority and wisdom, with the same energy and effect: that is, He is not only master of all the secrets of God, but wielder of all the processes of God: all creations, all laws, all forces, all powers, He handles with a mastery as irresistible and as omnipotent. And the reason He Himself gives of this is overwhelming. "The Son *can* do nothing of Himself, but what He seeth the Father doing": I cannot—not through imperfection of power; not merely through equality of holiness; *but because of identity of nature.* He *cannot* do otherwise. So stupendous an assertion was never exceeded or transcended by mortal lips.

After creation and providence, among the works peculiar to Godhead, comes judgment; and Jesus says: "The Father hath given ALL JUDGMENT unto *the Son*; that"—in order that—"*all*"—all angels, all humanity, all creation—"may honour the Son, EVEN AS they honour the Father." The Lord Jesus says that God has made Him the Universal Judge. The assertion involves things unimaginable, that are required in a universal judge. A personal knowledge of the untold myriads of mankind, multiplied by all the ages of human history; a minute acquaintance with the infinite variety of their circumstances, their opportunities, their characters; a faultless insight into secret motives and passions that never rose to the eye of man; a perfect mastery of the Law of God, by which to judge the worlds, with the scales held in perfect equipoise, by One who has to be a Judge *of judges*; the awful sentences involved, of everlasting joy or everlasting fire, with no court of appeal above Him, and no cases reserved: behold, the Lord! "He hath given all judgment"—the judgment of the Church, the judgment of the nations, the judgment of the vast hordes of the wicked at the Great White Throne—"to the Son." The Son has life in Himself because He is God, and so gives life to dead souls: He is entrusted with all judgment, because He is man; that men may know that they have a judge of infinite compassion. As we have been redeemed by one in our own nature, so we are judged by one of ourselves. And the objective in God's mind is momentous: "in order that all"—by beholding Jesus on the Great White Throne—"may honour the Son, *even as*"—with equality of worship, of awe, of trust, of love, of adoring service—"they honour the Father." This unveils Our Lord beyond the utmost level of prophet, or reincarnation, or archangel, or subordinate or rival God. "In the beginning was the Word, and the Word was with God, AND THE WORD WAS GOD" (John i., 1).

So we arrive at the vastest display of the pure, sheer power of Godhead, in a prerogative peculiarly God's. Jesus says: "Marvel not at *this*"; withhold your belief if you will, but something is coming at which it will be impossible for you to withhold your wonder: "for the hour cometh in which all that are in the tombs shall hear *His* voice"—the voice of the Son of God—"and shall COME FORTH." The original death sentence was an act of God, which only God can rescind; and while God has raised through an Elijah or a Paul, Jesus says that He Himself has the personal right to raise: "for as the Father hath life in Himself"—that is, can revoke the death sentence without reference to another—"even so He gave"—in a dateless gift—"to the Son to have life IN HIMSELF"—that is, life independent, absolute, and imparted where and when he chooses. Even more wonderful, not only can He empty a tomb, *but can give a Paul or a Peter power to do it*—"cleanse the lepers, *raise the dead*" (Matt. x., 8). So the emptying of all tombs is the act of the Son: the resurrection of the world lies in the voice of Jesus, and the life of the universe is carried in His bosom. "I AM RESURRECTION AND LIFE" (John xi., 25). So also (in a meaning which may be included in the words) spiritual resurrection, a prerogative peculiar to God, is exercised by Christ. "For as the Father raiseth the dead and quickeneth them, even *so* the Son"—on an equality of right and power—"*quickeneth whom He will.*" The Lord Jesus stood the sole living Man among a world of the dead, the Giver of life; and no soul of man is beyond His regenerating power, for "He quickeneth WHOM HE WILL"—in an unlimited, unconditioned perfection of vitalising power.†

The Lord proved his Godhead in the very moment of its supreme rejection. The Jews themselves put the meaning of Our Lord's words beyond all possible doubt. "They took up stones"—marble fragments of the Temple still in building; stones, ever the weapon of a mob—"*therefore*"—that is, on the ground of blasphemy—

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* So Our Lord asserts omnipresence of Himself even after the Incarnation, and while He was still on earth:—"No man hath ascended into heaven, but he that descendeth out of heaven, even the Son of man, *which is in heaven*" (John iii., 13).

† Modernism says:—"There is no sort of 'evidence' that Jesus ever thought of Himself as God in any sense" (Dr. Basil Mathew); "Jesus Himself did not claim to be the Son of God (except) in the sense in which all human beings are sons of God" (Mr. H. W. A. Major). So Tolstoy (sometimes mistaken for a Christian) says:—"According to the Church, Jesus taught that He was the second person of the Trinity, the Son of God, and that He came into the world to atone by His death for Adam's sin. Those, however, who have read the Gospels know that Jesus taught nothing of the sort." *Do* these men ever read the Gospels? do they even read them?

"to cast at Him"; for it is the blackest unbelief that always forced from Our Lord His sublimest self-revelations. The Levitical command (*Lev. xxiv*, 16) justified them, not in lynch law, but in a judicially administered capital punishment, if it was blasphemy. How inexpressibly solemn that this was the way Our Lord's plain statement of His Godhead was met: If, He being the preacher, the truth encountered such a reception, what are we mortals to expect? Stones of God's Temple are cast at Him who is the Temple of God! But *Jesus*, perfectly immune—either by blinding their eyes, or by binding their hands—passes through the mob unseen, and amid the stones unhurt; because the time had not yet come when "He loved me and *gave Himself up* for me." The Cross could never have happened—the last of these murderous assaults for blasphemy—had he chosen otherwise. His PROVED HIS GODHEAD IN THE VERY MOMENT THAT THEY DENIED IT It was like angry waves lifting themselves to drown the stars; it was the mortal attempting to murder the Immortal. Unobserved, He is gone. When Christ leaves a nation, a church, a soul, no one may see Him go; but no one may see Him ever return. "EXCEPT YE BELIEVE THAT I AM HE, YE SHALL DIE IN YOUR SINS" (*John viii., 24*)."

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* The elimination, on no manuscript ground whatsoever, of all utterances of Our Lord hostile to our own theory concerning Him, or of a whole Gospel, because too crowded with the supernatural, is childish when it is not wicked. The Christian Faith is a natural and enforced interpretation of the documents, and of all the documents; and if one group of inquirers is to do whatever it chooses, on psychological grounds, with the documents which are the common basis of the inquiry, and to put only selected passages into the witness box, curious people are hardly likely to waste their time in an inquiry so conducted.

Evangelical Progress in Italy

By Sir Andrew Wingate, K.C.I.E.

From one of the busiest squares in Rome rises the lofty Column of Marcus Aurelius to commemorate the victories of that illustrious Emperor over the Germans beyond the Danube in the second century. Fourteen hundred years later, the statue of Paul, the apostle, was placed on the summit looking down on the Rome which these barbarian tribes had laid in ruin. Paul entered Rome a prisoner; he is honoured as victor; and to all who will look up there comes the inspiration that Christ is overcoming the World.

This optimism is encouraged by another fact. Before and after the date when Paul's statue was placed on the Column of Victory, the Waldensian pastors and their flocks were being hunted and killed in their Alpine valleys by the intolerant violence of the Popes. Almost exterminated, this Protestant remnant, has slowly ramified through Italy. With Cavour and the liberation of Italy from Papal domination, the doors were thrown open to the Gospel. This year, the Waldensian Church occupies its magnificent new buildings, consisting of Church and College, in the Piazza-Cavour, opposite the palatial Courts of Justice, and facing towards the Vatican, but a short distance away. To this College the divinity students and professors will shortly be transferred from Florence. All is the gift of an American lady. By no will of their own, these survivors of persecutions are set conspicuously in Rome. Is it not a call to be of good courage and go forward? Will not the churches of Britain respond and hearten the Waldensian leaders at this critical moment, when their new responsibilities awaken financial fears?

The advance of other evangelical bodies in Rome is equally striking. The Wesleyans are well to the fore, the Baptists and Episcopal Methodists have secured commanding positions and are laying plans for larger operations. America stands behind. No better work can be done for Italy and for its freedom and peace of Europe, possibly, too, for America herself and for our overseas Dominions and Commonwealth.

A traveller can only see what lies visible. A wealth of marbles and pictures has been poured out in the 900 Churches of Rome at the feet of Our Saviour, like the precious ointment, and the fame thereof has filled the world.

From a devotion, seemingly so genuine, one would expect to find the meekest of Churches and a people distinguished for the love of their neighbours. The Churches have been built and decorated largely from the spoil of heathen temples. In the same way, the spirits of world domination and cruelty have crept out of the Pagan Empire into the Vatican system.

Rome is full of young seminarists, or candidates for priesthood, going to and from their colleges, bright, frank faces for the most part. Why are those open, happy countenances lost in the priesthood? The Confessional soon steeps these young lives in knowledge of sin. They cannot shake it off, ever repeated. The Confessional degrades the mentality of the priesthood, while

it depraves the people, for sin is lightly regarded. It has been the curse of Italy.

One is puzzled to know why the modern clergy must shave? In the magnificent Church of St. Paul are medallion likenesses of all the Popes from St. Peter onward. All wear full beard and moustache.

Into all this tangle of pagan and ecclesiastical growth the young evangelical bodies, with the advent of a united Italy, are pushing their way. Recollecting a visit paid a number of years ago, the progress made is remarkable and inspiring—one thing is needed. Co-operation. As long as there is British and American influence, the weakness is not, perhaps, apparent. As soon as these Italian denominations become independent, many tendencies will drive them apart. This is the day of opportunity—not to work for an impossible unity, for the feet can never do the same work as the hands—but to bring about the one body. Love is a different thing from good relations.

These Evangelical Italians need a more intimate and practical fellowship. The Roman Church is a united organisation and is gathering itself for a great offensive. It is penetrating every corner of Protestantism. It is feared by all patriotic Italians, because of its unchanging policy to recover territorial sovereignty, which would break up the Italy recovered in 1870. Protestant England was a true friend then; any approaches to the Vatican by us are viewed with alarm by Italians. Consistency is the strength of confidence. The Pope and the Sultan are both one at the present moment to recover their temporal power, and each declares that he cannot exercise his spiritual functions without this basis; that is, to remain one of the kings of the earth.

Do the Italians love their neighbours? Yugo-Slavs, Austrians, French, Greeks? Whom do they love? The Evangelical Alliance promises the prayer-house of Prayer, United Prayer of the Christians of all these countries, in the first week of January each year, specially directed to cultivating love for Italy in the currency of thought in modern Europe, will gradually create friendlier feelings. Still more could be done were the Evangelical Alliance able to arrange a Conference for Prayer, to which representatives from all the South Eastern European lands could be gathered to pray definitely for grace to love one another and to bring their governments into better accord. There are conferences for many things. Let there be a Conference for Prayer. A terrible storm is threatening. There may be no modern arms. Where the manhood of nations meet hand to hand is where each kills his fellows.

The Evangelical Alliance is called for and has a work to do, not only in Italy, but for all Europe, for all the world. Its function is to unite in love the Evangelical Christians of each country; first, to one another; then to unite the Evangelical Christians of one country with those of all other countries. This is the unity of the Church of Christ. As it dawns, the Kingdom of Christ is at hand.

The Bible: Arbor Vitæ

Much bóoks I have perus'd, but I protest
Of books the sacred Bible is the best.
Some books may much of humane Learning boast
But here's the Language of the Holy Ghost.
Hence we draw living water, here we do
Observe the Patriarchs' lives, and doctrine too:
Here Christ Himself directs us how to pray,
And to the Gate of Heaven chalks the way.
Here is the salve which gives the blind their sight;
All darknesse to expel, here is the light:
Here is strong meat for men; and milk to feed
The weaker babes; which more perfection need;
Cast off erroneous pamphlets, wanton rhymes,
All feigned books of love, which cheat the times;
And read this book of life; those shall appear
With Christ in heaven which are written here.

Rowland Watkyns (circa 1662).

Reunion Notes.

The Basis of Reunion

We are slowly passing out of the mist raised by ambiguities of language into a clearer appreciation of what Reunion really involves. No one who is true in his devotion to the Person of Christ and believes in the Revelation of God to man in the Scriptures can desire any reunion which is not in accord with the Truth of God and the Spirit of the Master. We have long passed the stage of emotional goodwill, which is founded on a vague human sentiment, that all who wish to be one should be one irrespective of their conflicting apprehension of the basis on which unity should stand. All thinking persons now recognise that unless Christian Union, or to be more accurate, Church Union, is the outcome of fundamental Christian Unity, then it is undesirable, for it will only be the occasion of further cleavages that will increase and multiply as time advances. The Non-Episcopal Churches have discovered that they can work together most harmoniously in the Free Church Council, because they share a common platform and a common attitude. Differences are acknowledged—points of view are not forgotten—but they meet on an equality fully recognising that they are co-partners in the work of the Ministry, have a common fellowship and are all sharers of the grace that comes from obeying the command of Christ: "Do this in remembrance of Me." There is a unity behind the union that is expressed by participation in the work of the Free Church Council. That unity is finding expression in the various movements that are at work for corporate Church Reunion in various sections of their organisation. No one can call the Free Church Council a United Church or the outward sign of corporate union. It is not this, but it can fairly be said to be the outward expression of a unity that is felt by all its sections to be something spiritual in Christ, and a reality that is recognised by all.

Belief and Organisation

Unity between the Church of England and the Churches that are Non-Episcopal cannot find similar expression at the present time. In the Church of England itself there is a greater difference of spirit and doctrine than any that exists between the Churches represented on the Free Church Council. In the National Church it is possible to find the Mass, Confession and all that appeared to our fathers to be most characteristic of the Roman System side by side with a form of worship which repudiates everything that is proclaimed by an adjoining Church. We know of two Churches facing one another, under the same Bishop and with their Ministers equally accredited by him, which contain worshippers who are unable to understand the services in one of the Churches. A Non-Episcopal Christian would not be more at sea during the "Mass" in one of the Churches than the brother Churchman who partakes of the Communion at the adjacent Church. The whole system of doctrine taught in one Church is the antithesis of that taught in the other. In one an intelligent theologian will find it hard to see any difference between the Anglican and the Roman Mass; in the other he will find it equally hard to distinguish between the teaching of a Non-Episcopal and the Anglican Ministry. What keeps the two bodies of worshippers in the Anglican Church in full communion with one another and separates the Non-Episcopalian from the "Altar" in the Anglo-Catholic Church? It may be said that it is merely a matter of organisation. The Anglicans share a common Episcopate—the Non-Episcopalians are without a Bishop that will weld them into unity with their Episcopalian fellow Christians. But in reality there is much more than this dividing them. To the Anglo-Catholic a Bishop is not merely a man who holds an administrative office—he is a member of a Divine Hierarchy that alone has authority to set apart men for the priesthood and give them the right to offer the Holy sacrifice. Without him the Church is incomplete not only in its hierarchy, but in its authorisation to offer a valid Eucharist. The Bishop stands for a complete doctrinal system that is repudiated by the Non-Episcopalian and is equally repudiated by the Episcopal worshippers at the other side of the street. Of these facts there is no dispute. They are a commonplace of the Church life of the day.

The Co-existence of Conflicting Ideals

The Church of England has become what it is through a development only a century old. The Tractarians were convinced that without a Bishop there could be no Church, and the theory of Apostolic Succession became the foundation plank of their platform. Little by little the Roman doctrines that were abandoned by the Reformers (who not only abandoned them but repudiated them, in unambiguous language) found their way into the thoughts and hearts of men who had assimilated a doctrine of the Church and its Sacraments that is Romanism without the Pope. The Roman Missal (or extracts from it) is used to supplement what is "deficient" in the authorised Prayer Book of the Church of England, and the Roman temper of exclusiveness has found a prominent place in the teaching of a great many leaders and members of the Anglo-Catholic party. At the last meeting of the National Assembly these

facts were stated by one who must be presumed to know what his friends think and do. The Evangelical section of the Church is aware of the departure from the Formularies of the Church by their fellow Churchmen. They are powerless to prevent them. The Bishops know them, too, and find the practices so deeply rooted that they cannot—even when they would—dislodge them and the supporters of these practices boldly state that they represent the Church of England. When a Bishop at the Church Assembly pleaded for the observance of Law, he was asked by an Examining Chaplain, "What Law?" and he replied, "The Law of this Church and Realm," to which the interrupter vowed allegiance when he received every office he held or holds in the Church of England. Roman Canon Law—not the Law of the Formularies of the Church—governs the actions of these men who are convinced that the Bishop in the Succession is the key of the whole sacramental system. Herein lies the secret of the difference between men who hold Evangelical doctrine in and outside the Ministry of the Church of England. The former are in the succession, and in spite of their doctrinal kinship and spiritual oneness with Non-Episcopalians they are able to consecrate validly, and their Eucharist is Catholic. Needless to say that Evangelical Episcopalians do not hold the exclusive view and maintain with reason, Scripture and History on their side, that they follow the plain teaching of the Articles and Formularies of their Church on this most important question. They have been born in the Church of England, have worshipped in that Church where they have been confirmed and see no reason why they should be driven out of the Church through the permitted aberrations of some—it must be said many—of the Clergy of that Church.

The Position of Non-conformists

No man has worked harder for Reunion that Dr. Carnegie Simpson. Very few are aware of what he has done in Conference and with his scholarly pen. He has been a power behind the scenes, and his unique grasp of history and doctrine has made him the chosen penman of the Non-Episcopal deliberators. But he now sees that he is faced by a very grave situation. He has succeeded in securing the declaration that in a united Church room must be found for the Episcopal, Presbyteral and Congregational views of the Church. It must be comprehensive in these respects. He writes: "I am under no illusions in this business of union, especially a union with an Anglicanism half of which is looking in one direction and half in another. I think I have a fairly clear idea where the questions cannot be met longer—as far as negotiations with Evangelical and Free Churches are concerned—with 'the Aye and No of bad Theology.'" He does not wish to see the fundamental issues of the Reformation made of no account. He pleads for time in order that education may continue and that the great body of religion in the Church of England—more among the people than the clergy—and that in the Free Churches may get nearer together and understand one another. What we all need is a clearer view of the Truth of God, a fuller realisation of the Spirit of Love and the removal of man-made barriers that separate us from one another. Time gives opportunity for the growth of knowledge and the rise of wisdom. The great fundamental statement of the Lambeth Appeal that all those who believe in Our Lord Jesus Christ, and have been baptised into the Name of the Holy Trinity share membership in the universal Church of Christ which is His Body, will work its way into the thoughts and convictions of Anglicans. When that work is accomplished, then sacerdotal conceptions of the Ministry and man-made doctrines will take their proper place, and we shall see a real coming together of the Churches. Union depends not on the outward union of Churches, but on the inward unity in love and truth of those who are one in Christ Jesus. It cannot be imposed on the Body of Christ from without—it is the expression of a sacred unity within which must and will show itself when His Spirit is in all, through all, and over all.

Union with the Greek Church

The widely-signed declaration of a common faith held by Anglicans and Greeks has met with a full reply from Canon Headlam, whose knowledge of both Churches cannot be disputed. He says, "The declaration is really an attempt to present the Church of England in the clothes of the Greek Church. As one Greek friend of mine said:—'It is worse than the sort of things our people write.' 'It suggests that we are to be enabled to unite with the Eastern Church by pretending that we agree with them on a number of points on which the teaching of the Church of England is different.' To members of the Eastern Church it will appear that if we are a body with no traditions of our own, which can only masquerade in the clothes of others, it will be hardly worth while continuing to have dealings with us." These are strong words. They are justified by the language of the declaration and the facts of history. Pretence is always bad; it is never worse than when it has to do with great Church questions, in which matters of Truth are involved. All who work for union, whether they be Episcopalians or Non-Episcopalians, must be prepared to place common honesty in the very foreground of their policy, to shirk no truth because it is unpleasant to acknowledge the facts as they are, and to avoid by the use of cunning phraseology, closing their understanding to vital matters which cannot possibly be sidetracked. Let us by all means strive to see what is good and true in our brethren who differ from us, but never let us forget that we as children of the light must walk in the light, and by so doing make plain to others that the light that is in us is not darkness. Anything that appears to be

camouflage does infinitely more harm than good, and whether it is consciously or unconsciously applied by a section of the Church it is certain in the long run to do much more harm than good. We must never forget that although we are earthen vessels we are also stewards of the mysteries of God, and must be faithful in our stewardship. This is all-important in the consideration of Reunion.

A Frank Document We have before us the Text of the Reply of the Swedish Episcopate to the Lambeth resolutions on intercommunion between the two Churches. It is one of those refreshing statements that bear in every line the mark of sincerity. Nothing is avoided—nothing is turned aside by the use of ambiguity. Here is a sentence that we may all take to heart: "Between God and the soul, or which is the same to us, between Christ and the faith, nothing, no third principle, no institution, no law, no proper works must intervene." "We are convinced that between our branches of the Universal Church of Christ, notwithstanding the shades of opinion that may exist, there is an essential unity in that fundamental conception which we have now briefly indicated, and to which we unswervingly adhere. In this conviction we accept with fraternal confidence the outstretched hand." Fault has been found with the Swedish Church for not possessing the Diaconate as an order of the Ministry corresponding to that in the Church of England. It is maintained that the male Diaconate is in existence in Sweden, and is in accord with Apostolic practice. "No need of or wish for a Diaconate as an introduction to the ministry has been expressed in our Church." Discussing the question of laying of hands in confirmation the Bishops say that the laying-on of hands has with them the character of an *adiaphoron*—*i.e.*, a thing indifferent. "Consequently, we have no scruples against the use of this beautiful rite, which is practised in our Church on other occasions; on the other hand, we cannot accept it, if supported by arguments that would in any way question its character as an *adiaphoron*." As an example of Christian courtesy and steadfast adhesion to convictions this Reply takes a high place, and we wish that we had always seen in discussions on Union the same spirit of open frankness and adhesion to convictions. The more we study the document the more we are convinced that it sets an example to all engaged in the negotiations between the separated members of the Body of Christ.

Sunday Games We deeply regret the decision of the London County Council to throw open the parks, under their control, to games on Sunday. We are ready to admit the "strength of the argument" that what is permitted to the well-to-do on golf links and tennis courts should not be denied to the poor, who have only the parks in which they may play. But two wrongs do not make a right, and the selfishness of those who can play games on other week days is no real ground to permit the use of public grounds for the breaking down of the character of the English Sunday, which has been a blessing to our nation. It is only another proof of the growth of the secular spirit that has attached itself to our public life. Sunday is fast becoming a weekly bank holiday. The claims of God are forgotten in the pursuit of pleasure. The rebellion against restraints of all descriptions has won another victory, and a heavy blow has been struck at one of the customs of our country which have kept us in touch with the honouring of the Divine Law. We are sorry that the Churches did not unitedly apply themselves to the opposition of the proposal. We have been told again and again that the power of the united Christianity in our land is sufficiently strong to prevent any breach in our social habits of an undesirable character. Have they not acted together because they were not of one mind, or was their apathy due to a feeling that any such united action would be useless in the presence of press support for the Resolution? We think that there was a little of both in the attitude adopted. Some Christian leaders were sympathetic to the demand, others were afraid that if they were defeated the strength of Christian opinion would be weakened, and a protest that failed would do more harm than good. If the latter be the case, then witness must always be determined by the hope of success. Not in this way has the Gospel made its way in the world. The Hebrew people in their captivity observed the Sabbath, and this kept them together as a religious unit. The martyrs of the Church from Stephen to the present day did not think of the effect of their deaths but of the duty of their witness. We are distressed by this counting the cost which is so characteristic of much "Christian" action. "The world must never be opposed unless the world is sure to be beaten" is not the motto of a victorious Church. Too late the half-hearted and the compromising will awake to see what they have lost, and the nation as well as the Church will suffer from the failure of duty when boldness was needed.

Our Irish Brethren Our heart goes out in sympathy with the remnants of Evangelicanism in the South and West of that country. The departure under conditions for which they are in no sense responsible of tens of thousands of Irish Protestants is an event unique in the history of these islands. Families rooted in the soil for centuries have disappeared. Churches once filled with reverent worshippers are now empty or almost empty, and the exodus continues. The persistence through generations of the faithful witness for righteousness by godly men and women did more for Ireland than the Protestants imagined. They are now in many counties small and scattered folds. We have seen figures that have startled us, and the worst is

not yet, for it is common knowledge that the vast majority of the remaining Protestants long to be out of the turmoil, and to settle where the terror of the gunmen is unknown. Many Protestants have borne their sufferings in silence. They have accepted the inevitable and quietly disappeared. We must not forget those that cannot leave, and in these days that see the wreck of all their hopes of dwelling peaceably in their own land they have a special claim upon us. No body of Evangelicals have supplied a greater proportion of men and women to the Foreign Field, no similar number of Empire citizens have contributed so much to the building up of our Empire, and no section of the Church has been more loyal to the teachings of the word of God. Wesleyans, Presbyterians and especially Members of the Church of Ireland have been forced to find their homes in places they never dreamed of occupying. They carry with them the truth they love, and those who are compelled to remain in the Irish Free State have a special claim on our prayers. Sacrificed to political exigencies, they bear a burden that few can realise.

Canon Cox on Reunion. Preaching in a Wesleyan Church, Canon Cox, of Clifton, spoke some truths that need to be borne in mind. "Again and again in the New Testament and the Book of Common Prayer 'truth' precedes 'unity.' For us, of course, it means Bible truth. Where shall we find that truth formulated? In the Creeds of Christendom, *e.g.*, the Nicene Creed? Yes." He looked beyond Federation—the restoration of the Church as one Family in Christ. His vision was specially fixed on unity with the Wesleyan Church, which "effected a spiritual revolution by sounding forth and recovering what had been restored to England in the period of the Reformation in the Sixteenth Century—namely, the Bible in English, with its regenerating gospel of redemption for sinners through the Precious Blood of the Cross; union with Wesleyans, who number the world over a multitude far in excess of anything the Anglican Communion throughout the British Empire." It is always well to bear in mind that the Anglican Communion is "numerically only a very small portion of Reformed Christianity. We are apt in England to think of it as the predominant factor in all schemes of union, but immediately men begin to see the wider horizon they perceive that it is only a very small part of the Church of Christ. It can lay claim to no particular possession of the grace of God, and it is a sad reflection for its members that from it have split off those great Churches which so greatly outnumber it in the British Empire. For the separations that took place we have no wish to apportion blame. The effects remain, and we need another spiritual revolution to bring us back to Christ, and make us recognise in Him our Divine Leader, Whose flock is one, and Whose saving message must be appropriated by all who profess and call themselves Christian if their Christianity is to be more than nominal. The day has come when nominal Christianity will have little or no value in facing the onrush of modern paganism.

The Latest Epistles. The Rev. E. F. H. Capey in his presidential address to the United Methodist Conference spoke epigrammatically on many subjects. He laid special stress on the need of witness and we are thankful to see this point emphasised in every branch of the Church. It has been too long overlooked and in consequence the Church everywhere suffers weakness. "The Church's latest Epistles were those manuscripts which present the record of the application of the Christian Ethic and the Christian Gospel to life." This means that the Gospel is judged by the way in which its believers make themselves felt in the life of the community. We hear a great deal too much of a social Gospel, a political Gospel, and an ethical Gospel. Human life is of one piece and the Christian man is the same under all conditions. He does not vary his conduct according to his environment, for he always seeks to apply the same principles no matter where he may be found. The man transformed into a new creature by divine grace will do his duty socially and politically with the same ethical spirit that he carries with him into the House of God. It is little less than insulting to the Christian man to maintain he must apply his standards in the special circumstances in which he finds himself. He knows this. For him anything else is impossible, and his ideals will always show themselves in his speech and his conduct. The pity of it is we see Christianity exploited for all sorts of schemes, whose supporters say "these and these alone are the Christian solution of the difficulty. No Christian can be a Christian unless he stands by them." We have cheapened Christianity by making it a department of life. It is much more than this; it is all life, and the converted regenerated man recognises that he lives ever in the sight of God and is accountable to Him for all his actions.

Mysticism. We have passed through the stage of Theosophy to Spiritualism and the vogue of spiritualism shows signs of decrease. Here and there it still flourishes and finds its support in the inexplicable coincidences and problems of psychology. Because we cannot understand everything, we are always prone to grasp at an explanation that is no explanation. Students of the occult tell us that the coming study will be mysticism. We can well believe this and are glad that it is so, if the students will be content to make it Christian mysticism. Every Christian who is in communion with God is a mystic. He is engaged in the flight of the soul to the Alone. Alone with God he makes his petitions known to Him and the two dwell together in a mystic communion. The grave danger of mysticism is its losing touch with the facts of our Faith and

becoming a dreamy vagueness that gives birth to a moral condition that knows no moral law. The whole history of the subject proves this to be the case, and the mystic is always running the risk of being a law to himself and of losing grip on the fundamental facts of revelation. Herein lies the root of the strange extravagances that characterise the writings of so many mystics and the character degeneration that has been found in mystics. We must know God as the Father of Our Lord Jesus Christ, as revealed in Him during His earthly life and as One Who has taught us Who and what He is in the pages of the New Testament. Unless we do this our efforts after mystical truth will end in failure and spiritual harm. God Who loved the World and gave His Son to die for it is not the vague abstraction so many mystics imagine in their unconscious pantheism, but a real Person Who made Himself known in time.

The United Church of Canada. As is known to our readers the Presbyterian Methodist and Congregational Churches in Canada have been long considering the formation of "The United Church of Canada." The basis of Union has been published and is a document of the greatest interest. "It shall be the policy of the United Church to foster the spirit of unity in the hope that this settlement of unity may in due time, so far as Canada is concerned, take shape in a Church which may fittingly be described as national." There is a looking forward to a much wider unity and the Committee that framed the basis is wise in so doing. We quote a few passages from the doctrinal articles to show the character of the proposed Church. "We receive the Holy Scriptures of the Old and New Testaments, given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ." "We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who being the Eternal Son of God, for us men and for our salvation became truly man, being conceived of the Holy Ghost Spirit, and born of the Virgin Mary, yet without sin. Unto us He has revealed the Father, by His Word and Spirit, making known the perfect Will of God. For our redemption He fulfilled all righteousness, offered Himself a perfect sacrifice on the cross, satisfied Divine justice and made propitiation for the sins of the whole world. He rose from the dead and ascended into Heaven, where He ever intercedes for us. In the hearts of believers He abides for ever as the indwelling Christ; above us and over us all He rules; wherefore unto Him we render love, obedience, and adoration as our Prophet, Priest and King." These two passages prove that the United Church will be pledged to fidelity to the Scriptures and the historic faith of the Person of Christ. There is no loophole for a reduced Christianity, and the spirit that lies behind the declaration is supported by the teaching of Holy Scripture.

The Doctrine of the Ministry. Recognising that the doctrine of the Ministry is going to be the great battle-ground between conflicting ideals in the struggle for Unity, we turned eagerly to the article dealing with this subject. "We believe that Jesus Christ, as the Supreme Head of the Church, has appointed therein a ministry of the Word and Sacraments, and calls men to this ministry, that the Church, under the guidance of the Holy Spirit, recognises and chooses those whom He calls, and should thereupon duly ordain them to the work of the ministry." In our opinion this is the true Scriptural doctrine of the ministry, and may be compared with that in the Anglican Article. "Those we ought to judge lawfully called and sent, which be chosen and called to the work of God by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard." There is no real conflict between the two statements, and we search in vain in the Anglican formularies for the claims of an exclusive ministry now so sadly prevalent among Anglo-Catholics. We are convinced that all hopes of reunion are doomed to failure until there be a full mutual recognition of the validity of the Ministry of the Word and Sacraments on the part of the Churches. What God has blessed man dare not pronounce invalid. After all, the great matter is not the way in which a man is set aside for the Ministry, but the call of God recognised by the Congregation of the Lord. The basis of the proposed United Church of Canada shows the way in which Churches should approach the subject, and we are not surprised that in some Canadian Dioceses Anglicans have entered into most friendly conferences with the leaders of Non-Episcopal Christianity.

Doctrine and the C.M.S. The Church Missionary Society has passed through a time of acute doctrinal controversy. At the back of the minds of many was the thought, "If we Evangelical Churchmen, keen on Missionary work, cannot keep together, who can look forward to the larger unity?" It was plain that the causes of difference were honestly maintained by men and women who are loyal to their Master and have a common love of Truth. An effort was made before the great Committee of the Society met to bring about a concordat that would remove difficulties, and the Bishop of Chelmsford and others worked hard to this end. It was thought that a common platform had been reached and that there would be no division between brethren who are in heart one. This was not the case, and two resolutions were brought forward which divided the Committee. The first emphasised the "trustworthiness of the historical records and the authority of the teaching of Holy

Scripture." The second laid stress on the Formularies of the Church of England and the teaching on Holy Scripture as sufficient guide to salvation as set forth in the Sixth Article of Religion. As the discussion proceeded it was seen that the first resolution might unduly narrow the Society, not so much by what it stated, but by what might be read into it, and that the second unduly widened the Society by making it co-terminous with the Church of England. When hope of an agreement seemed at a low ebb a motion was brought forward affirming more strongly the positive side of Scripture teaching as "God's word written," and stating definitely that the C. M. S. is Protestant and Evangelical. The third paragraph of this resolution spoke of "certain legitimate differences of opinion" within the limitations of the resolution, and this expression led some of those present to the conclusion that they could not support it as a solution of their difficulties. The great majority of the meeting, however, accepted the proposals, and for the first time in C.M.S. history its Committee adopted a Doctrinal Formula making clear its character and the limitations it adopts as contrasted with the Church of which it forms a part. We hope that the Society will now be free from those internal troubles that have so grievously tried it in the past. Unlike other great Societies the C.M.S. has not a close official connexion with the Church of England. It definitely represents a point of view held within that Church, and for that reason it was necessary to state definitely and clearly where it stood and for what it stood and stands. This has now been done, and we are thankful for the measure of agreement attained after hours of anxious thought.

Rome and a United Service In Bradford a War Memorial was unveiled at a service in which Anglicans, Nonconformists and Roman Catholics took part. A Roman Priest was asked to read prayers, and after reading a psalm he introduced a prayer for the dead, which he followed by reading two collects that also prayed for the departed. By so doing he wounded a great number of those who attended. Had the service been an entirely Roman Catholic service no one could protest. We are as willing to give the Roman Catholics freedom in their worship as we require freedom for ourselves. But to bring doctrine on which an acute difference exists between Roman Catholics and Protestants into a United Service is to be guilty, to say the least, of a gross breach of good manners. This is specially the case in prayer in which every one is supposed to join. We notice that the Roman Catholic Priest read prayers in a mixed gathering. This is something new, unless he was the only one to lead in prayer, for the Church of Rome will not usually allow its Priests to join in prayer with Protestants. However, we suppose that as the prayers were of a distinctly Roman character he was permitted to use them, and by so doing he witnessed to Roman teaching. Whatever may be the explanation, it is sad to see the apple of discord thrown into an assembly.

Nominal Christians In an article appearing in several Northern daily papers on "The Second Spring," the writer says: "We have no use for nominal Christians. The time has gone when men and women were willing to be asked, 'Are you saved?' They demand now the evidence of salvation, the kindly word, the upright action, the holy look. The revival is coming, and by interpreting Christianity in our daily lives we shall hasten it." In the outlined scheme of a new Journalistic Departure its supporters say: "Many who wish to help have little hope in organised religion. It seems to attach undue importance to secondary matters and, in practice, to bolster up a system which is quite inconsistent with the end it professes to serve." Both these criticisms have a measure of truth in them. They both speak of a revolt from the conventional and give expression to widespread feelings. It is essential that men should know their Saviour and that they should live the life of the Christian brotherhood if they are to make the most of their privileges. Cant is hateful, whether it be the cant of the individual who professes and does not act, or the shibboleth of the Society that has no living power in it. The call everywhere is for out-and-outness—a full agreement between creed and life—a readiness to serve. But this is no new claim. It is as old as Christianity itself. It is involved in all Our Lord's teaching, and the man who does not practise it has no claim whatever to be called a Christian. We are too apt to attack as the special vice of our own age a fault that is as old as the first days of Christianity and even older. But the insistence on personal consecration to Christ is never out of date. We can never forget this, for it is the only source of real Christian living.

Pessimists and Optimists The Christian cannot be a pessimist. He is bound by the Saviour's words: "Be of good cheer. I have overcome the world." Our temperaments differ. One man looks upon difficulties as opportunities for faith and service—another considers opportunities to be difficulties in the way of his doing his duty. Many years ago two young scholars who were competitors for the greatest prize in their University parted after the examination. The elder said to the younger: "Providence places fingerposts along the path of life. It is for us to read them right." The optimist reads the signs as opportunities; the pessimist as difficulties. The man who sees a lion in the path and is determined to kill it goes forward; the man who looks forward to his death by the lion stays still and does nothing. Such a man never shows the Christian spirit.

World Mission Notes.

India. Who knows what is under the surface of Indian life? The Prince of Wales left India an optimist about its future. During recent months little has been heard of disturbances. Some say we are passing through the calm before the storm. Others as confidently assert that the storm is over and reason returns to the people. Dr. Ogilvie, Convener of the Foreign Mission Committee of the Church of Scotland, has returned from a visit to India. He is no dreamer. A man of first rate ability and great experience, he saw for himself and reports what he saw. He understands the two currents so often confused by even Missionaries—the nationalist proper current and the racial Gandhi current. The former wins sympathy. Of the latter he has no good opinion. "There were men in India to-day who held the very presence of the Westerner in India to be an offence, and who regarded the exercise of any authority in India as a double offence. They plotted, they planned and they intrigued. They whispered sedition, and strange to say, until lately they openly talked sedition." These men cannot in any sense be considered contributors to the well-being of the State. They claimed the protection of the Government they denounced in propagating sedition. Those who supported them on account of their personal character undertook a heavy responsibility.

Indian Christianity. There are four million Indian Christians. "India's future depended more than anything else upon India's Church." Others besides Dr. Ogilvie hold this and see in Christianity the only hope of welding together the many races, and dissolving the tyrannies of religious customs. And Christianity in spite of unrest makes headway. Indians who are not Christians are realising the duty of preventing the decay of the Colleges that have done so much for education. In the Madras Legislative Council, Indian members rejected the proposal to introduce a Conscience Clause that would have hampered the work of the Madras Christian College, for they felt that any such effect would brand India with shame. Indian Christians claim much more power in the government of their Church and in many districts they have been given what they asked. No more difficult problem exists than to grant to the untried a control at the right time. To grant it too early is to court disaster—to withold it too long is to breed discontent which may pass for ungrateful disloyalty.

Numbers v. Types. One grave perplexity arises from the great numbers of the depressed classes who have entered the Church. Judging by numbers alone it may seem right to give self-government to the large Churches, but centuries' repression have unfitted the members for leadership and they cannot be entrusted with power they are not able to use wisely. We read of one district where there are about half a million new Christians who cannot read and have little ambition. They are just convinced that idolatry cannot help them, and that the God of the Christian can. They are keen to worship and learn the spirit of Christ. But they cannot be given self-government although they are so numerous. The Church expands among the illiterate and the low caste, but few educated Indians come into the fold. It is comparatively easy to theorise on this subject of self-government, but every district and Church must act as local conditions permit it to development. No greater mistake can be made than the application of doctrinaire theories to every case.

An Indian Genius. Spain was the birthplace of Teresa—probably next to Mrs. Booth—the greatest woman organiser the world ever saw. India gave birth to Pandita Ramabai, whose work for her country cannot be over-estimated. Gifted with a gigantic memory and passion for languages, she soon became learned and as a young widow she visited England and gave herself to Christ. She had a mission to her sisters. She founded a School where hundreds of girls were educated. Widows, deserted wives and famine victims won her sympathy. Her school grew into a regular colony with some thousand to two thousand members. She overlooked everything and had the rare power of exciting affection and enthusiasm. Her life was God-given and she relied on God for the maintenance of her many-sided activities. An Indian woman accomplished wonders and who can say when a woman could do that in India her brothers are without the gift of organisation and self-government? The conclusion is easily drawn but everything depends on the individual and all Indians have not the surpassing qualities of the giant who went home to God last April. Her Mukti Colony is unique in India.

Korea. *The International Review of Missions* has a most illuminating article on the growth and persecution of the Korean Church. For the first time many will be able to understand the relations between the Japanese and the Korean Christians. There were faults on both sides and we are thankful to know that under the new Governor matters have changed, so that a new spirit reigns. The writer attributes the growth of Christianity in Korea firstly to the special methods adopted of throwing responsibility on, and exacting sacrifices from the Christian converts. Secondly to the primitive character of their religion and the social conditions that made

them specially ready to hear a message of love and hope. Then the Koreans are most teachable and have a natural mystical temperament that inclines them to religion. But when all natural reasons are given there can be no doubt that it is power of God which has transformed the Christian community and given the members the spirit of missionary zeal and service. A personal relation to God has changed everything and made them wise unto salvation. There is now in Korea a Christian community of some 340,000 souls.

The Future of the Korean Church The Koreans believe in the presence and power of God. They give of their labour and of their substance to His work with a generosity that is beyond praise. They are missionary in the true sense of the word—going to their own people with the truth they love. They are being educated and the day will come when they will be able to devise the best means of establishing a great native Church in accordance with their national genius, among their own people. They have that genius for Missionary effort which arises from the conviction that what God has done for them He can and will do for others, and already their Christian influence is being felt in the adjoining parts of China. Strategically situated Korea can serve as a great centre of Christian expansion, and it has been called "the Modern Holy Land." May it prove itself to be the mother of many Churches and an inspirational force in the Far East!

China Reports have come to hand of the Chinese National Christian Conference where one thousand delegates assembled—one-half of whom directly represented the Chinese Church. Many were anxious lest the Conference might pledge itself to some strange doctrine, but these fears have not been realised, and the doctrinal statement shows the simplicity of the faith of the Chinese Christians. "We Chinese Christians accept the Bible as the inspired Word of God, and the supreme guide of faith and practice." "We hereby lay emphasis on the value of the whole Bible and call upon all Christians in their religious education in the home, in schools and colleges, in the Church and its seminaries, to make the Bible and the whole Bible central in their teaching." Nothing can be stronger or more straightforward than this declaration, and the other articles in the "Message of the Church" prove that the Chinese Church holds fast as a whole to the fundamentals of the Gospel message. It has a message to the life of China which badly needs at this time of strain the healing balm of the Gospel.

Some Chinese Facts There are to-day in China 360,000 Christians who, however, only constitute one-half per cent. of its inhabitants. The Church has a roll of martyrs, whose witness is still fresh in the ears of the members as a summons to be faithful unto death. Some of its leading [illegible] Christian] and General Feng Yu Hsiang, a [illegible], is Governor of a Province which has seven million inhabitants. In his manifesto he proclaims full religious liberty and equality of treatment a. all classes. General Wu-Pei-Fu attributes the defeat of the Manchurian General to the valour of this Christian General and his forces of native men, who are for the most part Christian. It will be seen that the one-half per cent. of the Chinese Nation that is Christian, has won for itself a position of great influence in their native land.

The Philippine Islands Our ignorance of American Christianity is largely responsible for the little we know of the wonderful work that has been done, and is doing in the Philippine Islands. We know something of the movement from Rome headed by Father Aglipay—a movement that has lost considerable ground in recent years, but of the work of the Protestant Missionaries who have thrown themselves wholeheartedly into the preaching of the Gospel little was known. In the *International Review of Missions* Dr. Laubach gives a connected story that is of surpassing interest. In sixteen years the total membership of the Four Leading Denominations grew from 1,271 to 45,086. There is a strong desire on the part of the members to have one Church. "Every union movement meets with unbounded enthusiasm. Yielding to this demand the Evangelical Union has recently invited Filipinos into its membership." Every effort is being made to train these quick-witted people to develop educated leaders who will in the future be the chief men of the Church, which every year becomes more and more self-supporting.

Romanism in the Philippines "Twenty years ago the Spanish Church was vicious, despotic, intolerant and reactionary in every way. The priests of that day have been pretty largely swept from the Islands." The influence of the Aglipay schism and the Protestant missionaries have proved a reforming force in the Roman communion. We well remember the terrible scandals of the lives of priests and friars which even in Spain caused strong language to be used. Now there is a stiffening of American priests in the Island. But it is clear that Rome cannot win back the islanders. She has lost the people by keeping them ignorant, and preventing them studying the Bible. The priests may burn the Bibles but the Bible Societies continue to circulate them. Although only 1.3 per cent. of the inhabitants are Protestants their influence is great and it is recognised that the spiritual genius o. the people specially fits them to be missionaries who will make a great contribution to the Far East. We question whether missionary records of work among a people entirely Roman Catholic

shows anything in our day equal to what has been accomplished in the American outpost.

Protestant France France is engaged in reconstruction and the protestant community is doing its part, Mme. C. Merle D'Aubigne has written a cheering report of what is being accomplished in the rebuilding of ruined Churches, and in re-organisation. But the most attractive part of his story tells of the determined effort to evangelise his fellow countrymen. New tracts have been written specially adapted to the changed conditions of French life. Their aim is to show how the Saviour satisfies the needs of all classes, and voluntary workers are devoting themselves to colportage. Young men eagerly volunteer for a duty that is troublesome and difficult. Missions lasting three to five days have been organised and are held by young men. The laity are called into service and the seven institutional missions established in working class districts are exercising considerable influence. It is clear that the French Churches are becoming more active in their efforts to bring their fellow countrymen to the Saviour.

The Ministry in France We are much impressed by the sentence. "It is encouraging to note that, notwithstanding the scarcity of young men resulting from the war, the ever-widening influence of salaries which our pastors receive, and those which they would easily earn in civil life, there is no dearth of candidates for the ministry." Here in England all the Churches bewail the lack of candidates, and the future is far from bright when this fact is considered. In France the Protestant Church feels no such danger. Even more than in England the life of a French pastor is one of continual anxiety in solving the problem of making ends meet. The young men know this and love to their Master leads them to consecrate themselves to His ministry. We specially rejoice to hear that the Missionary candidates also increase in number and a supply is assured. France is in this respect teaching us a lesson we ought to learn. Unfortunately the French Church is faced by Financial problems that are more easily stated than solved.

The Church Missionary Society Elsewhere we allude to the doctrinal controversy in C.M.S. circles. We pray that the members of the General Committee may exercise patience and wait for the report of the Special Committee that is enquiring into the problems that must be settled. Anything that will weaken the greatest of our Protestant and Evangelical Societies will be an untold evil. The times call for the closing of our ranks. Having adopted a statement of doctrine that ought to satisfy all who have the faith of the Gospel at heart, the doubts felt by many should be dissipated and confidence should be restored. We cannot all think alike on all points, but the common attitude of the friends of C.M.S. has now been so clearly defined that the obstacles in the way of continued co-operation should disappear. What happens in C.M.S. is of importance far outside the borders of the Church of England. It concerns all Evangelical England. Let those who doubt give themselves to prayer, and ask is not the beloved Society loyal to our Master and His Word? The world needs the Saviour and we may stand in the way of the message being delivered by our differences on matters that are not fundamental.

Missions to the Jews The war has created new conditions in Jewry. Something like a volcanic upheaval has taken place. Freedom takes the place of repression and the modern Jew has become conscious of his power and influence. A new sense of nationalism has arisen and has intensified the sense of racial unity. The orthodox Jew decreases in importance as he finds himself out of touch with his progressive brethren. The antipathy to the Gospel still continues, but the heart of the Jew can be reached. Canon Lukyn Williams says: "Aim at lifting up Jesus before the Jew. Aim at a conviction of sin. 'Why did Jesus die?' is to be made a question for a Jew to ponder upon." We recognise the changes that have occurred and see much to commend the argument that more use should be made of colportage and suitable literature. Have we given the best possible presentation of Christianity to the Jew in our tracts and mission handbooks? Have we made use of the writers who best know the Jewish mind in writing the appeal of Christ to the Jew? The Church owes a debt to the Jew it has never discharged, and the bringing in of the Jew to the Church will result in great blessing to Christianity. Jews make excellent missionaries and they are needed as Evangelists not only to their fellow Jews but to the Gentile world.

Religious Liberty in Spain The movement in favour of Religious Liberty in Spain has received great encouragement from the magnificent meeting held in Salamanca, the Little Rome of the Peninsula. In this city Roman Catholic Chapels and Institutions abound in almost every street. Señor Unamuno, the greatest Spanish thinker, presided at a gathering of more than one thousand, and delivered an address that proved him to be Christian at heart and desirous of doing all in his power to secure freedom for his fellow countrymen who suffer from the traditional policy that is inspired by the Roman Church. Statesmen would gladly give liberty, but they dread the hostility of Rome, which never yields anything a moment before she is compelled to do so. We are indeed glad that the Spanish Evangelical Alliance has secured the support of this prominent man in its great campaign, which has done much to attract public interest to a most pressing reform.

The World's Evangelical Alliance (British Organisation)

Incorporated 1912.

Balance Sheet, 31st March, 1922.

LIABILITIES	£ s. d.	£ s. d.
New Alliance House Fund—		
Balance 1st April, 1921 — —	7,545 0 6	
Add: Excess Income over Expenditure — — — — —	7 10 10	
		7,552 11 4
General Purposes Fund—		
Balance 1st April, 1921 — —	5,607 3 9	
Less: Excess Expenditure over Income — — — —	370 3 6	
		5,236 19 7
		£11,170 0 1

R. C. HART-DYKE, *Hon. Treasurer.*
R. C. GILLIE, *Hon. Secretary.*

ASSETS	£ s. d.	£ s. d.
New Alliance House Account—		
Portion of Lease and Interest paid on account of Completion and Furnishing, 19 Ryder Square — —	3,573 7 9	
Investments at Cost—		
£1,000 Merchant Trust, Ltd., 4½ Debenture Stock — —	1,000 15 4	
£1,000 Trust and Agency Co. of Australia, Ltd. 4½ Debenture Stock	1,000 0 0	
		5,574 3 1
Cash at Bank — — — — —		64 0 1
General Purposes Account—		
Investments at Cost—		
£500 Merchant Trust, Ltd., 4½ Debenture Stock — —	497 5 0	
£500 5% War Stock of Bank of England Stock — —	493 0 0	
£100 5% War Stock 1929/47 — —	93 0 0	
£100 National War Bonds 1923 — —	100 0 0	
120 National Savings Certificates — —	90 15 0	
		2,073 19 0
Cash on Deposit — — — — —	900 0 0	
Cash at Bank — — — — —	377 0 1	
		1,277 0 1
		£11,170 0 1

*The prices quoted in the Official Stock Exchange List of March 31st, 1922, are considerably lower than the cost of these Investments.

AUDITORS' REPORT.

In accordance with the provisions of Section 118 (Sub-Section 2) of the Companies (Consolidation) Act, 1908, we report to the Members of the World's Evangelical Alliance (British Organisation) (Incorporated 1912) that we have audited the above Balance Sheet dated 31st March, 1922, and have obtained all the information and explanations we have required with reference thereto. In our opinion such Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Society's affairs, according to the best of our information and the explanations given us, and as shown by the Books of the Society.

19/21, Queen Victoria Street, London, E.C. 4.
12th May, 1922.

J. & A. W. SULLY & Co., *Chartered Accountants, Auditors.*

Receipts and Payments for the Year ending 31st March, 1922.

RECEIPTS	£ s. d.	£ s. d.
To Balance in Hand of Treasurer, 1st April, 1921 — — — — — —		317 14 9
„ Subscriptions, Donations and Thankofferings — — — — —	2,421 0 0	
„ Special Donation to Malta Building Fund — — — — —	99 19 6	
„ Dividends (including Income Tax recovered) — — — — —	104 5 2	
„ Publications (including "Evangelical Christendom") — — — —	155 10 3	
„ Legacy on account from estate of the late Miss Ball — — — — —	200 0 0	
		2,979 0 11
„ Transfer from Emergency and Thanksgiving Fund — — — —		600 0 0
		3,896 15 6
Emergency and Thanksgiving Fund—		
To Balance in hand of Treasurer, 1st April, 1921 — — — — — —		1229 9 8
„ Donations — — — — —	102 16 10	
„ Loan to New Alliance House Account repaid — — — — — —	100 0 0	
		202 16 10
		£5,329 0 0

R. C. HART-DYKE, *Hon. Treasurer.*
R. C. GILLIE, *Hon. Secretary.*

PAYMENTS	£ s. d.	£ s. d.
By Honoraria to Society's Agents (including special grants to Russia, Italy, France, etc. — — — — —	925 0 0	
„ Universal Week of Prayer, including Grants to Foreign Branches — —	232 14 3	
„ Salaries, Wages and Gratuities — —	209 3 4	
„ Travelling and Deputation Expenses —	109 17 5	
„ Stationery, Printing and Publicity —	101 3 10	
„ Postage and Sundry Expenses — —	110 4 9	
„ Expenses of Westminster Conference on Fundamental Truths, Annual and other Meetings — — — —	132 15 7	
„ Publications (including "Evangelical Christendom") — — — —	204 4 10	
„ New Alliance House, contribution in respect of Ground Rent, Rates, Taxes, Caretaker, etc. — — — —	120 0 0	
„ Auditors' Charges — — — —	26 5 0	
„ Purchase of 120 National Savings Certificates (Malta Building Fund) — —	99 19 6	
		2,431 19 11
„ Balance—		
Cash at Bank and in Hand — —		382 2 1
		2,815 2 0
Emergency and Thanksgiving Fund—		
By Transfer to General Funds — —		600 0 0
„ Cash at Bank — — — —		232 15 0
		£3,329 0 0

We have compared the above Account with the Books and Vouchers relating thereto, and certify it to be correct. We have satisfied ourselves that on 31st March, 1922, the Society was possessed of the following Investments:—£500 Merchant Trust, Limited, 4½ Debenture Stock, £298 5 4 Bank of England Stock, £298 6 3 War Stock 1929/47, £100 National War Bonds 1923, and 120 National Savings Certificates.

19/21, Queen Victoria Street, London, E.C. 4.
12th May, 1922.

J. & A. W. SULLY & Co., *Chartered Accountants, Auditors.*

The New Alliance House Account.

Receipts and Payments for the Year ending 31st March, 1922.

RECEIPTS	£ s. d.	£ s. d.
To Balance in hand of Treasurer, 1st April, 1921 — — — — — —		68 9 4
„ Dividends (including Income Tax recovered) — — — — —	102 5 4	
„ Transfer from General Funds in respect of Ground Rent, Rates, Taxes, Caretaker, etc. — — — — —	120 0 0	
„ Rents received for portion of premises sub-let — — — — —	453 14 7	
		675 19 11
		£722 9 3

R. C. HART-DYKE, *Hon. Treasurer.*
R. C. GILLIE, *Hon. Secretary.*

PAYMENTS	£ s. d.	£ s. d.
By Ground Rent, Rates, Insurance, Electric Light, Wages and Sundry Expenses	522 9 1	
„ Loan from Emergency and Thanksgiving Fund repaid — — — —	100 0 0	
		622 9 1
„ Balance—Cash at Bank — — —		64 0 2
		£722 9 3

We have compared the above Account with the Books and Vouchers relating thereto, and certify it to be correct. We have satisfied ourselves that on 31st March, 1922, the Society was possessed of the following Investments (which are specially earmarked to this account):—£3,000 Trust and Agency Company of Australia, Limited, 4½ Debenture Stock, and £1,000 Merchant Trust, Limited, 4½ Debenture Stock.

19/21, Queen Victoria Street, London, E.C. 4.
12th May, 1922.

J. & A. W. SULLY & Co., *Chartered Accountants, Auditors.*

ANNUAL REPORT

From April 1st, 1921, to March 31st, 1922,

of the

WORLD'S EVANGELICAL ALLIANCE

(*British Organisation*)

Presented and adopted at the Annual Ordinary General Meeting of Members held at 19, Russell Square, W.C.1, on Thursday, May 25th, 1922.

A review of the present situation of Christian Reunion, as compared with that a year ago, emphasises the foundation object of the World's Evangelical Alliance—"To enable Christians of British and Foreign Nations to realise in themselves, and to manifest to others that essential and living union which unites believers in the fellowship of Christ." Christian Unity is of Divine origin, inseparable from the "new creation" which characterises all who are "in Christ Jesus." Its basis, function, scope and ultimate destiny are clearly outlined in the New Testament. It is important to remember that the *Koinonia* (Fellowship) preceded the organisation of the Christian Church (Acts ii., 42), taking its origin and setting its course at Jerusalem on the day of Pentecost, when under the supernatural outpouring of the presence and power of the Holy Spirit individual believers realised and manifested their oneness and unity because of their common relationship to Christ. Out of that "Fellowship," the Divine pattern, Churches ultimately emerged, divisions manifestly themselves, and human names replaced the simple designation of "the Way," which characterised the followers of Christ, who formed the nucleus of the one Church, which is "His Body." To regain that sense of fellowship and oneness, and to manifest it to the world, is, or should be, the highest aspiration of Christian Reunion. In all its approaches to the present complex situation the World's Evangelical Alliance follows the Scripture precept—"Endeavouring to keep this unity of the Spirit in the bond of peace."

Christian Unity.

The year which has elapsed since the last Annual Report of the Council was presented to the Members of the Alliance has been one full of intensive effort and spiritual advance. The twin principles of Truth and Love, which underlie all its work, have commended the Alliance to some who may not entirely agree with its outlook and Evangelical aims. They realise that its spiritual platform, and avowed intention to carry on its work without interfering with, or disturbing the order of, any branch of the Christian Church to which its members or supporters may respectively belong, are as powerful, as they have been successful, factors in Christian Reunion. Again and again, during the past twelve months, the Council have received evidence of growing recognition that the need for a central organisation representing Christian Unity and maintaining essential truths held in common by the Christian Church from Pentecost is greater than ever.

The Lambeth Appeal.

In keeping with the objects of the Alliance, close attention has been paid during the past year to the subject of the Lambeth "Appeal to all Christian People" from the Bishops assembled in the Lambeth Conference in 1920. Sufficient time has elapsed to enable a clearer pronouncement on the practical issues of that Appeal, which at first impressed all alike by its graciousness and magnanimity, but which has revealed on closer examination certain ambiguities and tentative demands, which led to the issue of a statement by a Committee of Free Churchmen. This has been practically adopted by the Governing and Consultative bodies of all the Evangelical Free Churches. It emphasises the difficulty they would have in recognising the historic Episcopate as a necessity, or in submitting to reordination, and urges the importance of interchange of pulpits, and, if possible, of intercommunion as preparatory steps for any real reunion. This has led to private conferences between the Archbishops and Bishops on the one side, and the leaders of the Evangelical Free Churches on the other. It is for Christ's people to continue in prayer that all prejudices may be removed, and that there may be an advance in mutual understanding and Christian brotherhood, whatever the final decisions concerning the Lambeth proposals may be. The uncertainty of the position reached, at present free from bitterness, is influencing the exercise of love and patience in the hope that further united exploration of the "Appeal," in the light of the world-wide craving for fellowship, may lead to the discovery of some heartening common action overlapping official prejudices and restrictions. The great need is for the exaltation of the Saviour, Christ Jesus, the only centre of all true Christian

Unity, above systems which bear His Name but limit His "Fellowship," a manifestation of Christian Unity through which multitudes at present unsaved may be convinced and converted.

Spiritual Revival.

The past year has witnessed movements in this direction in widely separated parts. Accounts of eye-witnesses confirm the advent of a new work of God in spiritual Revival, a re-manifestation of the presence and power of God the Holy Spirit, at first in East Anglia and more recently in Scotland and Wales. Reports have no ground for standing aside or criticising, although allowance has to be made for the human element, which is found in every department of Christian work. The Alliance has been quick to encourage these movements, collating the facts, and seeking to place what is reliable and trustworthy before the Christian Churches. Two united meetings to focus interest upon the subject were arranged in Westminster Congregational Church, one in November and the other in January, in which notable Christian leaders took part, including the Bishop of Chelmsford, Dr. F. B. Meyer, Admiral Sir Harry Stileman, K.B.E., and others. The attendances at these meetings were indicative of the wide-spread hopes of the movement spreading, which the Council feel are dependent for their realisation upon Prayer to God. The Alliance is employing all its energies in this direction, and has already been a means of stirring new influences, not only at home, but in the Mission Fields.

A Whit-Week call to United Prayer.

An influentially signed Call to United Prayer for Christian Unity, kindly prepared by the Archbishop of York, was issued by the Council and read in many churches, at home and abroad, on Whit-Sunday, May 15th.

Personal Evangelism.

Arrangements have been completed to develop plans, under consideration by the Council for some months past, for a campaign directed to personal evangelism. The initial steps include the issue of an influentially-signed invitation to Churches and Christians everywhere, to help to establish a new era of personal witness to Jesus Christ during the week commencing Whit-Sunday (June 4th-10th). The Call is directed to individuals; it aims at convincing all Christians that just as the early Church expanded in large measure because each disciple became a disciple-maker, so disciple-making is the most urgent need of the present day. Already this "Week of Witness" has obtained wide-spread co-operation, and thousands of copies of the invitation have have been applied for, and it has been reprinted in various religious weeklies in Great Britain and other countries. Although the "Week of Witness" implies an intensive effort between specified dates, care has been taken to point out that personal witness for Christ is really the normal and continuous duty of each believer in Him. The Council feel that the call of God to the Alliance to give a direct lead in this most necessary work is one which should evoke the co-operation and thankfulness of every Member.

Modernism Reflected.

Attacks upon vital Truths of Christianity, and the Bible as the Divinely inspired and authoritative source of their revelation, have occupied the close attention of the Council during the past year. Never was there more urgent call upon Christians to devote their minds to the Fundamentals of their Faith. From many sides specious attacks are being made, and there is no aspect of Christian Truth that is not assailed. Modernism, which to many of us seems with difficulty distinguishable from Rationalism, has been championed by those who accept emoluments from Churches, based on historic creeds which they freely criticise and in some cases deny. These Modernists, according to their theses nailed to the doors of their recent conference at Cambridge, while they profess only to pursue Truth, appear to evacuate Christian Truth of its heart, and to shew a singular lack of acquaintance with the needs of sinful men and the experiences of redeeming grace. They have complained that they have been misrepresented and misunderstood, but cannot be acquitted of laying themselves open to misunderstanding. Their attitude and propaganda has drawn wide-spread attention to the vital Christian Truths for which the World's Evangelical Alliance has always stood sentinel. The situation demands watchfulness. It is a time when all those who accept the Bible and its living message as the Word of God, are called upon to stand together to maintain what they value, and to witness to the full-orbed Gospel of Christ.

Creative Christianity.

The imperative call of the situation led the Council to arrange during June a series of united meetings, under the title "Creative Christianity." The meetings, which extended to three days, were held, by kind permission, in Westminster Congregational Church, and attracted large audiences. The addresses have since been published as a volume, the circulation of which is answering all expectations, proving helpful as a steadying influence on the public mind at home and abroad. The Council commend the volume to the Members of the Alliance, and to all who desire a return to the Fundamentals of Christianity as a creative and progressive force. The addresses, which reflect the enthusiasm and influence of the platform of the Westminster Conference, form a valuable presentation of the evangelical interpretation of Christian Truth and Unity. The campaign is being extended, and, in

addition to the suburban gatherings of a similar nature already held, arrangements for provincial meetings are under consideration.

Roman Catholicism.

Allied to the necessity for witness to Christian Truth is the urgency for warning concerning the steady development of Roman Catholicism in British religious, social and political life. A weakening of spiritual Christianity in its hold upon National Christian forces has always resulted in a recrudescence of Roman Catholic propaganda and intolerance. Ready and willing to use to the fullest extent the religious liberty she enjoys within our Empire and other Protestant countries, the Roman Catholic Church, now as in the past, is the enemy of Religious Liberty, ceaselessly and secretly working for the attainment of its own ends at the expense of Governments and laws which grant her hospitality. The Council take note in their report of the tendencies of some devoted Christian leaders, and organisations with which they are associated, to include the Roman Catholic Church within their vision of Christian Reunion, and reaffirm the unchanged attitude of the World's Evangelical Alliance towards the views of its founders that any corporate union or reunion with Rome is impossible, so long as she retains her destructive and erroneous doctrines, and advances her unprimitive and unscriptural claims. The corruptions in doctrine, and superstitions in worship, of the Eastern Orthodox Churches are scarcely less dangerous to true Evangelical and Protestant religion, which the Reformation affirmed, and the Council feel that this re-affirmation and warning should be widely promulgated in view of present-day movements towards Christian Unity and Reunion. Alliances, Federations and Conferences, based on another outlook and a less Scriptural standard, are in being. The World's Evangelical Alliance maintains its uncompromising attitude towards the errors and intolerance of Roman Catholicism, urging the duty of all earnest Christians to support its efforts at home and abroad to set forth the Evangelical and Protestant conception of Christian unity in the light of the freedom and sufficiency of the Gospel of Christ.

Persecuted Christians.

The past year has made many calls upon the services of the Alliance in the relief of Persecuted Christians and the maintenance of Religious Liberty. Notable among them are grants in aid, which the Council have gladly made in response to appeals on behalf of Christians in suffering and need. Service of this kind is too delicate and personal to be tabulated in a Report. The following extract from a spontaneous letter may be quoted as indicating the general warm appreciation which follows the help of the Alliance in such cases. It is from one bearing an honoured name associated with the history of Evangelicals in Russia and witness for Christ in that distracted country :—

"Words cannot express my deep gratitude to the Christians of the Evangelical Alliance and the heartfelt gratitude of my dear wife. Your affectionate words are a great comfort, a real balm for our hearts, and your precious gift is a great relief to us in our sufferings. I had the great privilege to preach Christ to my poor dear fellow-countrymen in Switzerland last winter where a great number of the same have sought and found a refuge. I was so grateful to be able to share with them the great comfort given to us in the Lord's precious Word. I preached in Russian and their gratitude was touching."

Religious Liberty.

The subject of Religious Liberty brings into prominence countries in which for long continued years the Alliance has spent its energies and funds in advancing the Gospel of Christ. In some of these intervention by the Alliance to maintain religious freedom is still necessary; in others it is following up past successful services with the work of evangelisation.

Spain.

In Spain the Alliance works with quiet persistence in favour of Religious Liberty. The Spanish Evangelical Alliance has rapidly attained a position of influence since it became a National Branch. It is regarded by the Spanish Government as the voice of all Spanish Evangelicals, and its representations are listened to with respect and consideration. During the past year it has made repeated appeals to the Spanish Government on behalf of persecuted Christians, and in a recent instance, with success, on behalf of a colporteur of the British and Foreign Bible Society. Recently a tour, under the auspices of the Evangelical Alliance, was the means of bringing the Gospel to villages in Castile; and generally the Alliance in Spain is a living and strong bond of union among all Gospel workers.

Czecho-Slovakia.

Lands of the East have also shared the warm-hearted fellowship of the Alliance. The Council have been in correspondence with the heads of the Evangelical Churches in Czecho-Slovakia, and have recently accepted their invitation to send a deputation to them. Here is a Nation born in a day, freed from the iron grip of Roman Catholic intolerance, which for centuries has held a lively Protestant minority in check, and now raising the urgent cry, "Come over and help us!" The following message was received by the Council with deep interest and thankfulness :—

"The Czecho-Slovak Branch of the World's Evangelical Alliance and the Union of Constance, being the Federation of the Evangelical Churches

of Czecho-Slovakia, extend to the Annual Meeting of the World's Evangelical Alliance their cordial greetings as well as their prayerful wishes that the work of the World's Evangelical Alliance, which had evidently been such a blessing to so many Evangelical Communities in their past struggles, may, under the guidance of the Spirit of God, become an ever-growing power for the regeneration and reconciliation of the world on the basis of Christ's truth. The Evangelical Churches of Czecho-Slovakia shall never forget the sympathy and help they have experienced on the part of the World's Evangelical Alliance and will strive, with the aid of the World's Evangelical Alliance, to do their part in promoting the divine reign of peace and brotherhood in Central Europe and among the Slavs.

J. B. Kaspar, Delegate,
The Czecho-Slovak Branch of the World's Evangelical Alliance.
The Union of Constance, being the Federation of the Evangelical Churches in Czecho-Slovakia.

London,
May 13rd, 1921.

Transylvania.

Transylvania, too, has received special attention, and the Council view with thankfulness the progress of Alliance principles and aims in that land, calling not only for the fellowship and prayers of fellow-Christians in Western lands, but for a deputation, and all possible help, financial and otherwise, to spread the Gospel of Christ.

Korea.

Activities of the Alliance in Korea have occupied the close attention of the Council. Long continued investigations concerning alleged persecution and ill-treatment of Churches and Christians in Korea prompted the Council to open communication with the Government-General of Chosen. A courteous reply was received during April containing assurances on questions raised which have given satisfaction to Western Christians, whose full measure of sympathy has been with Korean Christians in their past difficulties and sufferings. The correspondence referred to has been made public, and the Council are still in communication with the Government-General of Chosen on matters requiring further investigation.

Malta.

The successful efforts of the Alliance to secure in the new Constitution for the Island of Malta a clause providing for full Religious Liberty for all inhabitants caused some agitation in Malta, and called for a deputation from the Council which waited upon the Colonial Secretary, being received by the Hon. Edward Wood, M.P. The deputation discussed matters arising from Clause (56) of the Constitution, which refers to Religious Liberty, and also took the opportunity afforded to urge the introduction into Malta of Civil Marriage, in order to prevent future scandals arising from the operation of the infamous Decree "No Temere" of the Roman Church. The whole subject continues to receive the watchful attention of the Council. The fact that the first act of the Home Rule Government in Malta has been to declare the Church of Rome to be the religion of the Maltese does not diminish the value of Clause (56) of the Constitution concerning Religious Liberty. It was with thankfulness that the Council received from the deputation that waited upon the Colonial Secretary assurance that Mr. Wood had indicated the expressed intention of the Imperial Government to maintain in full the provisions of the Clause, and to ensure its even working. In the meantime the Alliance has excellent missionary interests on the Island, which will be found reported on under another heading.

Mixed Marriages—The "No Temere" Decree.

The subject of Civil Marriages and the Decree "No Temere" in Malta recalls the earlier steps taken by the Alliance to inform and warn the Government and all subjects of the British Empire of the immoral and inhuman provisions of the Decree. It is intolerable that British laws should be swept aside by the will of an alien power, and marriages solemnly entered upon and legally celebrated in a Protestant Church be stigmatised as concubinage, and as no marriage in the sight of God because the claims of the Roman Church are not satisfied. The Council note with thankfulness recent decisions or protests against the Decree in Canada, New Zealand, and a still more recent case in Switzerland. The Alliance continues its mission of protest, and through its various publications on the subject is doing much to enlighten the public in this and other countries. The Council feel that this and other encroachments of the Roman Church upon civil and religious liberties in our Empire should be made a subject of concerted protest on the part of Reformed Churches, and a joint appeal to the British Government demanding that steps be taken by legislation, or otherwise, to protect British laws and citizens from the subtle plans and pretensions of the Vatican.

Foreign Interests—Reconstruction.

The foreign interests of the Alliance, which suffered much during the War, are rapidly being reconstructed. The past year has afforded opportunities to develop plans for foreign deputation work, which are already bearing fruit.

The Washington Conference.

On the assembling of the Washington Conference, and receipt of a communication from New York urging action by the British Organisation of the Alliance to secure the appointment of a

special Sunday for united Prayer in all churches for the success of the Conference proposals concerning disarmament, the Council immediately took steps in a matter which appealed to them as being one of the highest interest and importance, and in which other bodies, including the National Council of the Evangelical Free Churches, gave their cordial assent and co-operation.

Germany.

The Council addressed a letter signed by the Officers of the Alliance to the retiring President of the German Branches of the Evangelical Alliance, Herr C. de Neufville, expressing their sense of the enlightenment and enlargement which have come to the branches of the Alliance throughout Germany during his extended term of office. In thanking Herr de Neufville for his consistent attachment to the Gospel of Christ and the principles of the Alliance, their letter also extended the right-hand of fellowship to his successor in office, Herr E. Grebe, and further expressed the Council's desire to forward to the Evangelical Christians comprising the branches of the Alliance in Germany a message expressing their hope of renewed co-operation in the things which are spiritual and accompany salvation. A cordial reply has been received to this communication. The Council feel that the step taken is one which must have the warm approval of the Master and of Members of the British Organisation of the Alliance.

France.

By request of the Committee of the French Branch the Council arranged for the General Secretary to visit Paris in January last to confer with them, and others, on matters of importance, in which the Committee in France had kindly expressed their wish to have the advice and co-operation of the British Organisation. In the course of this visit Mr. Gooch had the privilege of meeting many of the foremost leaders of Christian life and work in Paris, and opportunities of speaking on present-day aspects of the work of the Alliance in England and other countries. Under the guidance of Pastor Andre Monod the French Branch is entering upon new life and activities, which are commending the Alliance in France and gaining for it the confidence and co-operation of the Evangelical Churches and Christians generally. Following Mr. Gooch's visit the Council, after consideration of his report, decided to forward a grant of £50 from the funds of the British Organisation towards the restoration of the French Protestant Church at Rheims, which was destroyed during the War.

Deputations—Italy and Sweden.

In response to request the Council made all arrangements for a deputation to visit Denmark during February, but the plans had to be postponed, owing to the receipt of a telegram a few days before the delegates were to leave London requesting this on account of a prevailing serious epidemic of influenza in Denmark. A subsequent invitation from H.H. Prince Bernadotte to the Council to send a delegate to an all-Scandinavia Conference of the Alliance to be held in Stockholm in May next has been accepted, and the British delegate will be the Rev. J. Chalmers Lyon. Other deputations arranged include Italy, and Czecho-Slovakia, both of which are pending as this Report is being prepared.

World Missionary Interests.

The Missionary interests of the Alliance have been considerably extended during the past year. The Council record with thankfulness the evident blessing of God upon the work of foreign evangelisation which the Alliance has in hand. Reports from its Agents have appeared regularly in the magazine, EVANGELICAL CHRISTENDOM.

Esthonia and Russia.

Mr. Adam Podin, the Agent of the Alliance in Esthonia and Russia, continues his apostolic work in a land the whole of which, under the new conditions, is open for the preaching of the Gospel. Remarkable scenes are being witnessed, and the Prayers of many arising for the work of this much honoured servant of Christ, and those associated with him, are being answered by evidences of spiritual Revival of which no written report can give an adequate account. In Mr. Podin's own words "the fields are white already to harvest," and his call is not only for increased funds, but also for more Spirit-filled workers to aid in the reaping process. Mr. Podin has lately received a renewal of his pre-war permission to visit the prisons of Esthonia and the Council have gladly accepted responsibility for the supply of the necessary Scripture portions and other literature asked for by Mr. Podin, also for his travelling expenses, beyond their regular grant for his work. Russia still remains a closed field, although Mr. Podin is in touch with some in that distracted country who even under prevailing conditions are witnessing for the Master, enduring harness as good soldiers of Jesus Christ. The situation calls for sustained Prayer and all the practical help which British Christians can send.

The Malta Mission.

The Malta Mission also gives cause for thankfulness. The quiet work of our Agents, Mr. Falzon and Mr. Maggi, can be reported on with confidence as a work upon which God is placing His signal blessing, despite difficulties which confront all evangelical work on the Island of Malta. The visit of the General Secretary last April was a source of much encouragement to those in Malta who are holding the fort against

Roman Catholic opposition, fanatical in its exhibition of religious intolerance, which, were it possible, would exterminate, as it does unceasingly, all efforts to evangelise the Maltese. Mr. Gooch's visit to the Island resulted in the provision for Mr. Falzon of a suitable house in which to carry on the work, which he had hitherto been unable to obtain. The Council urge upon the Members and all acquainted with the history of Malta the importance not only of maintaining present activities in Malta, but of developing the work. The urgent need is for Mission premises, freehold if possible, providing temporary accommodation for Maltese Evangelicals, who, once their faith is declared, inevitably come under excommunication and persecution, even to the loss of employment. If a sum of £1,000 could be secured steps could be taken in this most necessary direction. The Council acknowledge in their Report a first gift of £100 from a generous donor, earmarked for this purpose.

A Central Bureau.

Beyond the work of its own agents the Alliance is in touch with representatives of Missionary Societies and interests throughout the world. Some of its most earnest supporters are on the mission fields. It maintains by correspondence, and through its publications, communications enabling the realisation of oneness and fellowship, as well as giving definite advice and assistance in matters relating to religious liberty and Missionary policy. There is now scarcely a civilised country without one or more representatives of the Alliance, and its helpful influence widens wherever its principles and aims are understood.

Missionary Reunions.

The monthly Missionary Reunions have been maintained at Headquarters always including united prayer for the work of all Missionary Societies, in addition to addresses either by representatives of these societies, or on some special subject of Missionary interest. In these and other ways the Missionary interests of the Alliance are constantly being exercised.

The Universal Week of Prayer.

Closely allied to the work of home and foreign Missions, but having also the co-operation of the Christian Churches in all lands, the Universal Week of Prayer forms a most important feature of the work of the Alliance at the commencement of each year. January, 1922, has been no exception to the evident blessing of God which has followed the annual observance of the Week of Prayer throughout the world. The expenses of the organising, including numerous grants to pay for the printing and circulation of the universal programme in foreign languages and dialects are borne by the Alliance, and the work widens annually in every land. Reports from home and foreign centres have been received by the Council, which evidence that the Week of Prayer last once not only a consideration of existing unity but an initiation of the pathway to fellowship. Under the auspices of the Federal Council of the Churches of Christ in America the universal programme was circulated to all the churches comprised in their federation numbering some twelve million Christians. In China arrangements have been concluded with the China Continuation Committee to translate and print the programme in Chinese, and their report to the Council mentions the fact that this year for the first time no less than one hundred thousand copies were printed and circulated, enabling copies to be forwarded through the post to every Chinese pastor, in addition to those usually circulated to the various Mission Stations and Missionaries throughout China. In Japan, the translation and printing are undertaken by the Japan Book and Tract Society; in Korea, by the Christian Literature Society of Korea; while India is supplied with various translations into some of the many languages and dialects spoken in this important part of our Empire. There is scarcely a country of Europe and Asia which has not its translation of the programme, and domestic arrangements for the united observance of the Week of Prayer. A feature of the 1922 observance has been numerous letters received by the Council from these and other colonial and foreign centres, all reporting successful meetings, and some of them forwarding welcome thank-offerings towards the heavy expenses of organising, which, as already stated, are borne by the British Organisation. There is room for improvement in the observance of the Week of Prayer at home, although from many centres encouraging reports have been received by the Council. They thank the National Council of the Evangelical Free Churches for their helpful co-operation in the issue of a special letter to their local councils urging upon them the importance of assisting to make local arrangements for the observance of the Week of Prayer under the auspices of the Alliance in concert with representatives of the Church of England and other Christian assemblies. In London the usual central noon meetings were arranged at the Central Hall, Westminster, being well attended and exhibiting daily throughout the week a strong united platform illustrative of the powerful bond of union which the Week of Prayer creates throughout the world.

Publications.

The publications of the Alliance, including its magazine, EVANGELICAL CHRISTENDOM, are also an important feature of its work. Encouraging letters of appreciation and thanks are constantly being received concerning the magazine which attempts in each issue a world survey of men and matters not only representing the work of

the Alliance, but the Churches and Missions generally. If funds permitted it would be the desire of the Council to issue the magazine monthly, instead of as at present bi-monthly. Unfortunately the increased costs of all printing and enhanced postal rates hamper the fulfilment of this desire.

Finance.

The Council regret to report that the financial position of the Alliance gives cause for real anxiety. Although receipts and expenditure for the year ending March 31st last show a small balance in hand on the general funds this is misleading, as the net receipts for the year from subscriptions and donations are less by nearly £200 than the previous year, while to meet the total expenditure during the year recourse has had to be made to but slender funds in hand on the Thanksgiving Fund. Every economy possible has been studied to reduce expenditure, but the Council have not felt it advisable to withdraw or decrease any of their annual grants for the support of Evangelical witness and work in foreign parts. The present need, which is urgent, is for increased income under subscriptions and donations, also for special donations to the Emergency and Thanksgiving Fund which would enable the Council to embark upon necessary extension of the work of the Alliance, particularly on the Continent of Europe. In these anxious days when evangelical witness is so necessary the Alliance as a central organisation demands the more zealous support of and calls for practical response from Christian people everywhere.

In Remembrance.

The Council deeply regret having to chronicle the loss through death of many warm friends and supporters of the Alliance, among them Sir W. P. A. Archibald, a Member of the General Council, Sir Thomas Barclay, J.P., Mr. Wm. Barnett, of Rosario, Argentine, Sir Wm. Bilsland, of Glasgow, Mr. W. A. Campbell, of Bridge of Weir, Mr. Alfred Crewdson, of Manchester, Mr. J. V. Ebrly, of Witney, Mr. E. Finch Foster, of Cambridge, Pastor E. Giampiccoli, of Rome, Dr. J. Munro Gibson, of Hampstead, Lt.-Col. K. Hare, of Bath, Dr. Albert Hingston, of Plymouth, Sir Alfred Jermyn, J.P., of King's Lynn, Prof. Langhorne-Orchard, of Lechlade, Miss Leaf, of Worthing, Mrs. Richard Morris, of Hove, Mr. Thomas President, of Hull, the Rt. Hon. Lord Rosy, K.T., a Vice-President, Prof James Robertson, of Edinburgh, Miss S. Robinson, of Brockenhurst, Colonel E. Skinner, of Blackheath, Mrs. J. E. K. Studd, and the Dowager Countess of Tankerville. The loss by death of so many supporters constitutes a claim upon others to take their places, that the work in which they were so interested, and felt to be so necessary, may be maintained. The work of promoting Christian Unity on a basis of Christian Truth and Love is one near to the heart of Our Lord. In faith the Council step into the future, having passed the 76th milestone under conditions which give promise of the continued blessing and help of God, Who has said in His Word, "In nothing be anxious; but everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

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